

THE UNKNOWN GOD

"WHOM THEREFORE YE IGNORANTLY
WORSHIP, HIM DECLARE I UNTO YOU"—PAUL

ACTS 17:23

THE UNKNOWN GOD

*The Teachings of Jesus of Nazareth According
to St. Matthew and St. Mark*

VOLUME ONE

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PREFACE

Acts, Chapter 17

16 Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry.

17 Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him.

18 Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this babbler say? Other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection.

19 And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is?

20 For thou bringest certain strange things to our ears: we would know therefore what these things mean.

21 (For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.)

22 Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious.

23 For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

24 God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;

25 Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things;

26 And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;

27 That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us:

28 For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

29 Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.

30 And the times of this ignorance God winked at; but now commandeth all men every where to repent;

31 Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

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REMARKS

Years of earnest search, with mental and physical harmony as its goal, brought to the author the conviction that the truth about Life is constantly set forth in the scriptures. That this Truth was far deeper than the words contained therein conveyed was equally certain, as was the baffling sense that this Truth eluded search. Paul's illuminating statement, "the letter killeth, but the spirit giveth life," served as a spur to thought, and gave a faint intimation that the spirit of the scriptures was veiled by the use of a *secret code*. This code was later discovered, and absolutely proved to have been used by all of the inspired writers, beginning with Moses.

This discovery brought to light the further fact that the meaning of "speaking with . . . tongue" is to possess the ability to veil Truth through the use of this code and by "interpret"—the ability to understand what was said in tongue.

Reference to the following Bible verses will reveal the fact, that the word "*unknown*" did not appear in the original scripture, but was added later.

With the sincere desire to aid struggling humanity in its search for eternal Life, the gospels of Matthew and Mark have been interpreted through this code and given to the world.

1ST CORINTHIANS, CHAPTER 14

1 Follow after charity, and desire spiritual *gifts*, but rather that ye may prophesy.

2 For he that speaketh in an *unknown* tongue speaketh not unto men, but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries.

3 But he that prophesieth speaketh unto men to edification, and exhortation, and comfort.

4 He that speaketh in an *unknown* tongue edifieth himself; but he that prophesieth edifieth the church.

5 I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

6 Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?

7 And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped?

8 For if the trumpet give an uncertain sound, who shall prepare himself to the battle?

9 So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.

10 There are, it may be, so many kinds of voices in the world, and none of them is without signification.

11 Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me.

12 Even so ye, forasmuch as ye are zealous of spiritual *gifts*, seek that ye may excel to the edifying of the church.

13 Wherefore let him that speaketh in an *unknown* tongue pray that he may interpret.

14 For if I pray in an *unknown* tongue, my spirit prayeth, but my understanding is unfruitful.

15 What is it then? I will pray with the spirit, and

I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.

16 Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?

17 For thou verily givest thanks well, but the other is not edified.

18 I thank my God, I speak with tongues more than ye all:

19 Yet in the church I had rather speak five words with my understanding, that *by my voice* I might teach others also, than ten thousand words in an *unknown* tongue.

20 Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men.

21 In the law it is written, With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord.

22 Wherefore **tongues** are for a sign, not to them that believe, but to them that believe not: but prophesying serveth not for them that believe not, but for them which believe.

23 If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad?

24 But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all:

25 And thus are the secrets of his heart made mani-

fest; and so falling down on his face he will worship God, and report that God is in you of a truth.

26 How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.

27 If any man speak in an *unknown* tongue, let it be by two, or at the most by three, and that by course; and let one interpret.

28 But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

2ND CORINTHIANS, CHAPTER 3

12 Seeing then that we have such hope, we use great plainness of speech:

13 And not as Moses, which put a **vail** over his face, that the children of Israel could not steadfastly look to the end of that which is abolished:

14 But their minds were blinded: for until this day remaineth the same **vail untaken away** in the reading of the old testament; which *vail* is done away in Christ.

15 But even unto this day, when Moses is read, the **vail** is upon their heart.

16 Nevertheless when it shall turn to the Lord, the **vail** shall be taken away.

2ND CORINTHIANS, CHAPTER 4

3 But if our gospel be **hid**, it is **hid** to them that are lost:

4 In whom the god of this world hath **blinded the minds** of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

THE UNKNOWN GOD

Note—The passages from the Bible are taken from the King James version and are printed in light-faced type, followed in each instance by the translation in bold type. Passages not interpreted are either self-explanatory or historical.

ST. MATTHEW

CHAPTER 1

1 The book of the generation of Jesus Christ, the son of David, the son of Abraham.

2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren;

3 And Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram;

4 And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon;

5 And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse;

6 And Jesse begat David the king; and David the king begat Solomon of her that had been the wife of Urias;

7 And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa;

8 And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias;

9 And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias;

10 And Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias;

11 And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon;

12 And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel;

13 And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;

14 And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud;

15 And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob;

16 And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

17 So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.

18 ¶ Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

19 Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily.

20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

20 But while he meditated on these things, he remembered the purely mental method of conception Mary had revealed to him; the Truth or true concept then came to his consciousness, though dimly as a dream, and this was the thought: Fear not to take Mary as thy wife, for that to which she will give birth was not conceived of man, but through her pure and perfect understanding of Mind.

21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

21 And this babe according to prophecy will be a son, and he is to receive the name Jesus, that is, Savior, for he shall save his people from their mental misconceptions of life.

22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

22 Therefore this occurrence is in full accord with that which was prophesied or foreseen by those who had metaphysical understanding, and had spoken the following:

23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

23 "Behold, a virgin shall be with child and shall bring forth a son and they shall call his name Emmanuel, which being interpreted is, God with us."

24 Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife :

24 Then Joseph having become conscious of the Truth, that is, having been awakened from material self-mesmerism (the deep sleep that fell upon Adam, and under which the whole of the human race is still in bondage), followed the dictate of the exalted thought (understanding) that had come to him, and took Mary as his wife.

25 And knew her not till she had brought forth her firstborn son : and he called his name JESUS.

CHAPTER 2

1 Now when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

2 Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

3 When Herod the king had heard these things, he was troubled, and all Jerusalem with him.

4 And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

5 And they said unto him, In Bethlehem of Judæa: for thus it is written by the prophet,

6 And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.

7 Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared.

8 And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also.

9 When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

10 When they saw the star, they rejoiced with exceeding great joy.

11 ¶ And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.

12 And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

13 And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.

14 When he arose, he took the young child and his mother by night, and departed into Egypt:

15 And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.

16 ¶ Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men.

17 Then was fulfilled that which was spoken by Jeremy the prophet, saying,

18 In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

19 ¶ But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt,

20 Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life.

21 And he arose, and took the young child and his mother, and came into the land of Israel.

22 But when he heard that Archelaus did reign in Judæa in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee:

23 And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

CHAPTER 3

1 In those days came John the Baptist, preaching in the wilderness of Judæa,

2 And saying, Repent ye: for the kingdom of heaven is at hand.

3 For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

4 And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.

5 Then went out to him Jerusalem, and all Judæa, and all the region round about Jordan,

6 And were baptized of him in Jordan, confessing their sins.

7 ¶ But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?

8 Bring forth therefore fruits meet for repentance:

9 And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

9 And think not to justify yourselves by claiming to be the children of Abraham merely, for I say unto you

that God is able of these stones to raise up children unto Abraham.

10 And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

10 Henceforth the absolute truth of Life shall be known, and every erring human belief, with its evil fruit or manifestation, shall be destroyed and shall come to naught, being consumed by Truth as by fire.

11 I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire:

11 I indeed baptize you with water, but merely as a symbol of repentance (mental purification): but he that cometh after me is mightier than I, whose servant I am not even worthy to be: he shall purify you with the actual understanding of Life, the truth of Being, and this will purge your consciousness of erring evil thoughts as with fire, these evils (errors) being entirely consumed.

12 Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

12 Whose ability to separate the good from the evil (the actual from the suppositional) is in his righteous thought (his perfect understanding of Life), and he will

purge through to the very foundation of human thought, and will gather the good or right thought (Fact) into eternal Life; but the erring evil beliefs (erring human suppositions) he will consume (destroy) through the Truth of which he is conscious.

13 ¶ Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

13 “Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.”

14 But John forbad him, saying, -I have need to be baptized of thee, and comest thou to me?

14 But John was unwilling to baptize Jesus, saying, It is not right that the lesser baptize the greater,—why then dost thou come to me?

15 And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him.

15 And Jesus answering said unto him, Suffer it to be so this time, for thus only can we fulfill what has been phophesied about us,—then John willingly baptized him.

16 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

16 And Jesus through this act of humility was rewarded by an immediate greater insight into the facts of Being, his pure and humble thought soaring to the very foundation stones of harmony's selfhood. He then saw that the purity and all-power of the individual consciousness lay in humility, innocence and love, and at once these divine qualities rested in his consciousness, and he consciously possessed their power.

17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

17 And lo, a thought of perfect understanding came to his consciousness and he sensed the true concept of Being (the Christ), and his mind was put at rest.

CHAPTER 4

1 Then was Jesus led up of the spirit into the wilderness to be tempted of the devil.

1 The attainment of this greater insight into the facts of Being and its corresponding possibilities, brought great enlightenment to his consciousness, in fact, a wilderness of new thought, and the human in Jesus tempted him to use this newly discovered great power for the human (his personal) aggrandizement.

2 And when he had fasted forty days and forty nights, he was afterward an hungred.

2 But instead of yielding to this temptation he refused to use the power for his personal interest and gave himself up to careful reason and meditation for a period. So deep and powerful was this meditation that he was oblivious of the demands of the nature of the human man, until aroused through a sense of hunger.

3 And when the tempter came to him, he said. If thou be the Son of God, command that these stones be made bread.

3 Then came this temptation to his consciousness, If I am absolutely correct in my conclusion that right

thought is the Son of God (is the creative power of Mind) and the true Cause (the all power), then I can command these stones to become bread and satisfy my hunger.

4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

4 But instantly his understanding of the actual facts of Being removed the temptation with the following thought: It is wrong to yield to the material sense of existence to the extent of believing that bread is necessary to sustain life, for the fact of Being is, that the body is the objective state of consciousness and is maintained in eternal harmony by and through every right thought that proceedeth from the Mind, or made discordant by erring thought if indulged.

5 Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,

5 Then the human thought brought to his consciousness the holy city and the great Jewish temple therein, and in his mind's eye he saw himself seated on the highest point thereof.

6 And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

6 And he thought, If I am right in my conclusion that right thought is the Son of God and the all-power, then I could cast myself from this steeple with impunity, for it is written, in substance, Thine own right thoughts have dominion, and with them thou canst bear thyself up so that no harm can come to thee.

7 Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

7 But immediately the following right thought came to the consciousness of Jesus: It is also written, in substance, Thou shalt not foolishly tempt the power of thine own thought, lest not having the necessary confidence or understanding to maintain the right thought under temptation, and failing in thine attempt, thou blamest God for thine own shortcomings.

8 Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;

8 The last and greatest temptation of the human in Jesus asserted itself and figuratively took him up into a high mountain (altitude of thought), and presented to his mental vision the entire kingdoms of the world and their glory.

9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

9 And material thought suggested: All these I can make mine if I use my newly discovered spiritual

power to further my erring material sense of personal glorification.

10 Then saith Jesus unto him, Get thee hence, Satan : for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

10 Then the spiritual or rightmindedness in him awoke fully, and, addressing this tempting material sense he said, Get thee hence thou wrong thought and do not enter my consciousness again, for it is written (the truth of Being is) that Mind, and its right thought, is the only Creator, and that Wisdom—the understanding of Life—is all that should be striven for. Wisdom—understanding—alone can be taken in the journey or unfoldment from sense to Soul—all else is left behind.

11 Then the devil leaveth him, and, behold, angels came and ministered unto him.

11 Having silenced the temptations from the human side and having conquered the human self, the divine or true selfhood asserted itself and his consciousness was filled with exalted and loving thought (the proof positive that he was right in his choice), and this comforted him.

12 ¶ Now when Jesus had heard that John was cast into prison, he departed into Galilee ;

13 And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim :

14 That it might be fulfilled which was spoken by Esaias the prophet, saying,

15 The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles;

16 The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.

16 The people were in mental darkness, that is, in ignorance of the facts of Being, and this ignorance led them to believe in the reality of death, but they were becoming enlightened.

17 ¶ From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

17 From that time Jesus began to preach publicly, saying, Change your thought about the reality of sickness and death, for the reign of eternal Life is at hand.

18 ¶ And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers.

19 And he saith unto them, Follow me, and I will make you fishers of men.

20 And they straightway left their nets, and followed him.

21 And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them.

22 And they immediately left the ship and their father, and followed him.

23 ¶ And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.

24 And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them.

25 And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judæa, and from beyond Jordan.

CHAPTER 5

1 And seeing the multitudes, he went up into a mountain; and when he was set, his disciples came unto him:

2 And he opened his mouth, and taught them, saying.

3 Blessed are the poor in spirit: for their's is the kingdom of heaven.

3 Blessed are those who are poor in material learning, because they will have less to unlearn before gaining the true understanding of Life eternal.

4 Blessed are they that mourn: for they shall be comforted.

4 Blessed are they that have sorrow, because not being satisfied with their present lot, they are the more ready to accept the truth of Being when presented.

5 Blessed are the meek: for they shall inherit the earth.

5 Blessed are the meek (the teachable ones), because they shall gain the understanding quickly.

6 Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

6 Blessed are the earnest and sincere seekers for Truth, because being sincere seekers they shall find Truth.

7 Blessed are the merciful: for they shall obtain mercy.

7 Blessed are the forgiving ones, because, being of a forgiving nature, they have acquired the habit of forsaking errors quickly, and thus make possible the entrance of Truth.

8 Blessed are the pure in heart: for they shall see God.

8 Blessed are the pure in consciousness, because they shall the more readily see the all-inclusiveness of good.

9 Blessed are the peacemakers: for they shall be called the children of God.

9 Blessed are those who can unravel the errors of material sense, and thereby heal the ills of the people, because by the good fruit following their work, it will be seen that they are of the household of universal good.

10 Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven.

10 Blessed are they who are stoned and maligned for doing good, because this is proof of their possession of the understanding of eternal Life, which the maligners lack.

11 Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

11 Blessed are ye when others shall speak ill of the good you are doing, and lying gossip shall accuse you falsely, because this will make you seek deeply at the fountain of Wisdom in self protection, and much understanding will you gain thereby.

12 Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

12 Rejoice therefore and be exceeding glad that they have done this to you, because wonderful indeed will be the understanding ye will gain through being forced to meditate on Life without ceasing. It was the persecution of the prophets that drove them in self protection to probe deeply into the so-called mysteries of eternal Life.

13 ¶ Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

13 Ye are the pervading substance of understanding, but if the pervading substance has lost its power, wherewith shall understanding be pervaded? Therefore the pervading substance, having lost its power, is good for nothing but to be cast out and to be ridiculed by the unbelieving.

14 Ye are the light of the world. A city that is set on an hill cannot be hid.

14 Ye are the highest consciousness on this plane of existence. Ye who realize this are like a city set on a hill, that is, this higher understanding cannot be hid or covered by erring human belief.

15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

15 If ye know this great Truth, do not selfishly withhold it from others but tell the good news to all that are earnestly seeking it.

16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

16 Let your better understanding of Life eternal so guide your thoughts, words, and actions, that ye will be a living witness of the understanding that ye possess of the all-inclusiveness of good. Thereby ye will lead many to seek the ultimate perfection of all Being.

17 ¶ Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

17 Think not that I have come to nullify the teachings of the prophets; I came not to nullify but to publicly demonstrate these teachings.

18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

18 For in fact and in truth I say unto you, that throughout all eternity, one jot or one tittle shall in no wise pass from this law, because it is the law of eternal Life, and it is changeless and indestructible, and only in accordance with this law shall all things be fulfilled.

19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

19 Whosoever therefore shall not conform his acts and thoughts to even the least of these commandments, and shall teach men that it is not necessary to conform to all the law, gives evidence thereby that his understanding of universal harmony is incomplete; but whosoever shall conform himself to the whole law, and through and by his thought and acts teach others the way, proves thereby that he understands the whole law pertaining to eternal Life.

20 For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

20 For I say unto you, That except your right-mindedness (your understanding) shall exceed the right-

mindfulness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven; because only through understanding can the perfect state of eternal harmony be won.

21 ¶ Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

21 Ye know that in times past all were taught, "Thou shalt not kill," for whosoever shall kill shall be in danger of punishment, which is the law but not the whole of the law.

22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

22 But I say unto you, The law also states that whosoever is angry with his brother shall be in danger of punishment, and whosoever shall say, Revenge, is indulging in willful sin and will reap its certain punishment: but whosoever shall say, Thou fool, is himself in danger of becoming a fool or insane.

23 Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;

23 Therefore, because the law is as I have stated it, when thou seekest surcease from thy self-inflicted sick-

ness and pain which are the externalized or objectified results or effects of thine own wrong thoughts (mental misconceptions) and thou hast a remembrance of a wrong committed and not made right;

24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

24 Cease thy effort to secure favor, for under these conditions thy effort is wasted. First rectify the wrong (the mental misconception) thou hast committed, be it thought, word or action: then seek the favor and thou wilt find it already granted, for thou hast observed the law.

25 Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be east into prison.

25 Agree (come to terms) quickly with thine adversary (the wrong thought in thy consciousness) and the moment thou art aware of its presence, cast it out of consciousness; If entertained, this wrong thought will grow, and warp thy judgment, and thy wrong judgment will force thee to act contrary to the law, and having violated the law of universal Love, or harmony, thou wilt be compelled to suffer the inharmony thou hast made.

26 Verily I say unto thee, Thou shalt by no means

come out thence, till thou hast paid the uttermost farthing.

26 Positively I tell thee, Thou canst by no means escape from the inharmony thou hast made until thou hast suffered the full penalty,—righted the wrong that thou hast committed (corrected the thought that is the cause of thy suffering).

27 ¶ Ye have heard that it was said by them of old time, Thou shalt not commit adultery :

27 Ye have heard that it was said by them of old, Thou shalt not commit adultery, and ye supposed this had only to do with actual bodily contact.

28 But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

28 But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his thought or consciousness, for thought is the greater part of an act.

29 And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

29 And if thy greatest possession causeth thee to break the law, cast it from thee, for it is better to lose thy choicest possession than the harmony of thy Being.

30 And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

30 And if thy most cherished thought causeth thee to offend the law, banish it, cast it from thee, for it is better for thee to lack success in this cherished thought, if thereby thou lose the harmony of thy Being (be cast into inharmony).

31 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement:

32 But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

33 ¶ Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

33 Again ye have heard it hath been said by them of old, Thou shalt not make an oath and break it, but thou shalt perform the oath thou hast made.

34 But I say unto you, Swear not at all; neither by heaven; for it is God's throne:

34 But I say unto you, Make no oath at all, neither by infinite harmony; because harmony always governs the right, and needs no oath to compel it to act justly.

35 Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.

35 Nor by understanding; for understanding is the basis or changeless principle of Mind; therefore thy oath cannot change it; neither by Jerusalem, for Jerusalem is habitual peace, the abiding place of perfect understanding, the true Cause of all and cannot be affected by thy oath.

36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

36 Neither shalt thou make oath, offering thy Life as a forfeit, for thy Life is eternal and indestructible.—even the hair on thy head is black or white according to the mandate of Life.

37 But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

37 But let your answer be, Yes, and mean it, or, No, and mean it, for any form of double-mindedness is error.

38 ¶ Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:

39 But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

39 But I say unto you, That ye resist not evil with evil but overcome evil with good. Should a man smite thee on thy right cheek (insult thee), take no offense, neither insult him in return, but by thy forbearance (your left cheek), convict him of his wrong doing.

40 And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also.

40 Also if any man have an unlawful grievance against thee, do not retaliate through the law, but go to him and settle the grievance, and cause him to have a sense of shame by offering him more than he asks.

41 And whosoever shall compel thee to go a mile, go with him twain.

42 Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

43 ¶ Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy.

44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you ;

44 But I say unto you, Love your enemies, and through your love ye will make them friends. Bless them that curse you, and because love is reflected in good, they will cease to curse and bless you in turn. Do good to them that hate you and ye will gain their love. Pray for them which despitefully use you and persecute you, and the very goodness in your thought will compel them to praise you.

45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

45 By these acts ye will show that ye comprehend the Father, as all good, and his reign, as universal har-

mony. Natural good maketh the sun to rise on the evil (the erring minded), and on the good (the right minded), and sendeth rain on the just and the unjust, as an example to all.

46 For if ye love them which love you, what reward have ye? do not even the publicans the same?

46 For if ye love them only which love you, ye have gained nothing either in love or experience, and even the so-called non-christians do this.

47 And if ye salute your brethren only, what do ye more than others? do not even the publicans so?

47 And if ye salute those of a like christian denomination only, ye are in no wise better than the many, for they also do this.

48 Be ye therefore perfect, even as your Father which is in heaven is perfect.

48 Be ye therefore perfect in your thoughts, acts and deeds, that is, treat all as brethren, the same as natural good is universal in its goodness, respecting neither creed nor race.

CHAPTER 6

1 Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.

1 Have care that ye do not your good deeds merely to have them seen of men, for in so doing ye are acting the hypocrite, being impelled by a desire for praise and not by actual goodness of heart, which is the only rewarder of good deeds.

2 Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.

2 Therefore when thou doest a good deed, do not do it for the praise of thy fellow man, for there is no actual good in such a deed, as it is a form of hypocrisy, and its only reward is the shallow praise of friends or censure of enemies.

3 But when thou doest alms, let not thy left hand know what thy right hand doeth:

3 But on the contrary, when thou doest a good deed, do it from the very goodness of the depths of thy heart, and in loving silence.

4 That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

4 This good feeling within thee which is the prompting of natural good, the Father of all, is the ever present reward of all good deeds, and this active goodness from the depths of the heart has its open reward in thine own greater goodness and happiness.

5 ¶ And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

5 And when thou prayest, do not act the hypocrite by pretending to pray or by going to church and assuming the attitude of prayer, in order to be thought devout by thy fellow man, for the only reward of such prayer is to be counted insincere by the thinker, and this is the just reward for such hypocrisy.

6 But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret: and thy Father which seeth in secret shall reward thee openly.

6 But thou when thou prayest, enter into loving, silent thought, and when thou hast shut out all evil thought from thy consciousness, in loving heartfelt longing, desire the natural good that is everywhere present, to be made manifest in and through thee, and

through this loving and pure thought process the good that thou desirest shall be externalized.

7 But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.

7 But when ye pray, use not a formula or set prayer, as the believers do, for the natural good is not externalized (made manifest—objectified) through mere lip service or the repetition of a phrase.

8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

8 Be not ye therefore like unto them, for natural good, the perfect Spiritual Nature of all, has absolute knowledge of what is requisite for the perfection of all.

9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

9 To detach thy thought from the formula of prayer, I will illustrate to thee the manner in which thou shouldst think: Mind,—perfect intelligence,—understanding, is the basis of all harmony. Whole and complete be my understanding of this power.

10 Thy kingdom come. Thy will be done in earth, as it is in heaven.

10 I desire Truth and Love ever to reign in my consciousness, for Truth and Love are the basis of under-

standing as they are the basis of eternal harmony (the basis of eternal Life).

11 Give us this day our daily bread.

11 I desire each day sufficient understanding of infinite Life to enable me to comprehend my daily unfoldment.

12 And forgive us our debts, as we forgive our debtors.

12 And thus escape the errors of human sense, and also assist my fellowman to escape them.

13 And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

13 Having the necessary understanding of Life, Truth and Love, I cannot be led into erring thought, but shall be delivered from all erring human sense. For understanding governs, is the only power, and is the true unfoldment of eternal Life.

14 For if ye forgive men their trespasses, your heavenly Father will also forgive you:

14 If ye have sufficient understanding of eternal Life to enable you to correct the mental mistakes of your fellow being, this same understanding of Life which is the Father or Cause of all, will enable you to quickly undo your own mental errors.

15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

15 But if your understanding is not sufficient to enable you to unwind the mental snarls of your fellow being, then neither is your understanding of eternal Life sufficient to undo your own mental mistakes.

16 ¶ Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.

16 And when ye are striving to abstain from error (abiding firmly in Truth), working the mental problems of life (demonstrating), be not as the hypocrites, of a sad countenance, for they disfigure their faces. They do this that they may appear unto men to be more than ordinarily pious, when in fact they have no understanding of actual fasting, and lacking understanding, are rewarded only by the comment of men.

17 But thou, when thou fastest, anoint thine head, and wash thy face;

17 But thou when thou art working to undo the errors of human sense (demonstrating), elevate, or lift thy thought above worldly sense, and clear or wash thy thought of error, and do it willingly and with full confidence that thy right thought will be made manifest in the objective.

18 That thou appear not unto men to fast, but unto

thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.

18 Do not pose as a suppliant only to be seen of men, but pray through and by the invisible intelligence (understanding), which objectifies itself, and this objective is thy reward.

19 ¶ Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

19 Lay not up for yourselves worldly treasures (worldly beliefs, the moth of Life) which silently eat, consume or waste the natural goodness of your heart, or erring personal beliefs (the rust of life) which silently and unobserved steal from you the power of right thought;

20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

20 But lay up for yourselves treasures in consciousness, such as the truth of Being and the eternal Facts of harmony, for these once gained can neither be consumed by worldly beliefs (moths), nor can they be taken from you by erring beliefs, for actual understanding is unchanging power.

21 For where your treasure is, there will your heart be also.

21 But if ye hold the erring beliefs to be true, ye will observe them and be the servant of them. If on the contrary ye understand the facts of Being, ye will conform your thoughts, words, and deeds to them, and no longer be the helpless servant of belief.

22 The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

22 The governor, cause or mentor of thy state of Being is Mind, intelligence, understanding; If therefore thy Mind, intelligence, understanding, be based upon the truth of Being, thy whole state of Being and its embodiment (body) shall show forth harmony.

23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

23 But if thy mentality or consciousness be in error, that is, governed by erring belief, thy whole state of being and its embodiment (its body) will show forth this mental darkness, inharmony, discord, disease. If therefore the understanding of Life that thou hast be erroneous, then thou knowest absolutely nothing as thou shouldst, for thy erring thought about life contaminates all thy thought.

24 ¶ No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

24 No individual can conform his thought to erring human belief and to the facts of Being simultaneously, for they are opposites; either he will love the one and hate the other, or else he will hold the one to be true and the other false. It is impossible to serve or conform to belief and understanding at the same time.

25 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

25 Therefore I say unto you, do not worry about your Life, for the fact is that Life is indestructible and eternal: neither think that what ye may eat or drink can affect your Life: neither worry about your body (the objectified state of your Being), for the Life is not contingent on meat, neither is the body (the objective state of Being), contingent on raiment.

26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

26 Behold the fowls of the air: they worry not for tomorrow, but have full confidence that eternal Life (right consciousness) can and will sustain all Life, and surely ye realize that ye are of a higher order of Life than they.

27 Which of you by taking thought can add one cubit unto his stature?

27 Which of you know enough of Mind, of the facts of Being, to enable you through a thought process to increase your height one cubit? Yet ye grew to your present stature through a mental or thought process, although the process was unknown to you.

28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

28 And why do ye worry about clothing? It will be supplied to you in the same way if ye trust and cease to worry. Worry and doubt to a certain extent obstruct temporarily the natural unfoldment of the one intelligence. Consider the lilies; they neither worry nor doubt the ability of the one intelligence (natural good) to provide for them.

29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

29 And yet I say unto you, That Solomon with all of his understanding of eternal Life, was not able to manifest so perfect an embodiment as these.

30 Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

30 Wherefore, if natural good so perfectly embodies the lilies which we know are of a lower order of Life, shall not natural good more readily endow you with all that is necessary, O ye of little faith?

31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

31 Therefore cease worrying about eating, drinking, and being clothed.

32 (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

32 For about these things do those worry who have no understanding of Mind and its creative ability. The one intelligence, which unfoldeth all, knows all of your needs, and the things ye need will unfold with you if ye cease your worry and doubt.

33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

33 But occupy your time in unfolding the one intelligence within you (gaining an understanding of Mind and its process of right thought), and therewith, without manual labor, ye can, through this right thought process, externalize or objectify all good, for the scriptures teach that God spake (Mind thought) and it appeared.

34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

34 **K**nowing that Mind can do this, it is folly to worry about the future, for Mind can at any moment externalize through right thought the necessities for that moment. Then to worry about the future is to doubt Mind's ability to take care of the future, and doubt is error.

CHAPTER 7

1 Judge not, that ye be not judged.

1 Do not acquire the erring mental habit of passing sentence on the acts of others, nor of prophesying evil, lest this habit rebound on yourselves and ye suffer the ills ye prophesy for others.

2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

2 For the mentality that habitually passes sentence or prophesies ill for others, cannot refrain from self-condemnation, because of its acquired habit. It is a law of mentality that a forgiving attitude toward others will aid in nullifying the evil results of its own mental mistakes.

3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

3 And why art thou so ready to see the shortcomings and mental mistakes of thy brother, but failest to observe thine own mental blindness or ignorance?

4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye ; and, behold, a beam is in thine own eye ?

4 And how canst thou possibly enlighten the mentality of thy brother, when the fact is, thine own mentality is in darkness regarding the law of Life?

5 Thou hypocrite, first cast out the beam out of thine own eye ; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

5 Thou hypocrite, first become enlightened thyself as to Life, God, and His law : and then thou shalt be able to see the mental mistake of thy brother clearly, and enlighten him.

6 ¶ Give not that which is holy unto the dogs. neither cast ye your pearls before swine, lest they trample them under their feet. and turn again and rend you.

6 But in your work of enlightenment, give not the whole of God's plan unto the degenerate or evil-minded,—give to them only sufficient enlightenment at first to redeem them. To give them the greater truths of Life, would be casting your choicest mental possessions before ignorance, and, not comprehending, they would turn and ridicule you.

7 ¶ Ask, and it shall be given you ; seek, and ye shall find ; knock, and it shall be opened unto you :

7 Desire understanding with persistence and an hon-

est heart and ye shall gain it. Reason calmly and carefully, and ye shall uncover Truth. Be persistent in your endeavor, and ye can not fail to receive that which ye seek.

8 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

8 For the law of Mind is such that he who desires understanding with persistence and an honest heart shall gain his desire, and he who reasons calmly and carefully about the truth of Being shall arrive at perfect understanding if he persists in his earnest endeavor.

9 Or what man is there of you, whom if his son ask bread, will he give him a stone?

9 What human father, when asked by his son for enlightenment as to right principles, would give him wrong teaching?

10 Or if he ask a fish, will he give him a serpent?

10 Or when the son asked to be told the truth, would tell him a lie?

11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

11 If ye then being ignorant of the great facts of Being, have sufficient knowledge to teach your children right from wrong, do ye not suppose that the great Cause of all is as just as you, and that He will give to those who seek the true unfoldment of Life, the understanding of this unfoldment?

12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

12 Therefore if ye wish to gain the true understanding of eternal Life, and enjoy the perfect harmony of your true Being, have no thought toward others, speak no word to or about others, and do no deed to others, that you would not have applied to yourself. This is the law of Life pertaining to the perfect and rapid unfoldment to a higher state of Being, and is the same law given in many different ways by the various prophets.

13 ¶ Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:

13 Begin today to live this unbreakable and unavoidable law of Life and begin today to enjoy the perfect harmony of your Being which the observance of this law brings. The opposite way is the wide gate that leads to inharmony, disease and so-called death. Many formerly chose the wide gate in seeking harmony, but they will eventually retrace their steps, having found

that they have wasted their time in searching for happiness where it is not.

14 Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

14 They chose the wide gate because they thought it was the easier way to happiness, but the gate to happiness is rightmindedness only, and in continual rightmindedness we must abide, for there are no convenient bypaths to eternal harmony, heaven.

15 ¶ Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

15 Beware of those who teach you otherwise, for they will come to you, affecting to have your welfare at heart, but in reality they wish merely to gain profit from you.

16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

16 You can detect their motive by their *deeds*, not words, for those who are sincerely good at heart and have your welfare truly at heart will show it by deeds, for the heart speaks in deeds rather than words.

17 Even so every good tree bringeth forth good fruit: but a corrupt tree bringeth forth evil fruit.

17 Every good hearted man will show his goodness by his deeds, and every evil hearted man will show his evil by his deeds, so watch *deeds*, and not words.

18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

18 A goodly minded individual will not do evil deeds intentionally, neither will an evil minded individual do good deeds.

19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

19 Everything gained through evil acts as a plague or consuming fire to the gainer, and it some time must be given up, self-consumed.

20 Wherefore by their fruits ye shall know them.

20 Therefore by their *deeds* ye shall know the true-teachers from the false.

21 ¶ Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

21 Not all who pretend to be preaching and teaching Truth, know Truth or the way to eternal harmony, hence they cannot reach eternal harmony, heaven. Only those who understand the unfoldment of perfect Being, and conform their thoughts, words, and deeds thereto, can gain the ultimate perfection of Being, namely, eternal harmony.

22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have

cast out devils? and in thy name done many wonderful works?

22 Many who believe they have found the right way and that they have won the perfect day, will be surprised to find they cannot enter into the perfect state of eternal harmony, and will then say, Truth, Truth, have we not taught and preached in thy name, and in thy name have cast out devils, and in thy name done many wonderful works? But *name* signifies understanding, not blind belief.

23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

23 Hence Truth will say, I never knew you, that is, ye never had the least understanding of the things ye have claimed to do in the name of Truth (the understanding of Fact), hence the things ye claimed to have done with understanding were done through blind belief, mental blindness, which is the antipode of intelligence or God. Therefore ye lacked the Principle, the understanding, and so your work is iniquitous. Depart from me. Ye cannot pass the examination of understanding, consequently ye cannot enter into eternal harmony (heaven), because ye know not how to maintain it.

24 ¶ Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

24 To make clear all that I have just told you I will

give you an illustration. Those of you who have heard and understood my teachings, and will conform to them, I will liken unto a wise man which built his house upon a rock (a man who having gained an understanding of the principle of Life, built,—based, all of his thoughts, words, and deeds on this unchanging Principle, *understanding*).

25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

25 In time of stress, when assailed by erring beliefs (illness, trouble, and discord), he had recourse to the rock (his own understanding of Life), and none of the things that assailed him could conquer him, because of his understanding of the facts of Being.

26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

26 And those of you who have heard my teachings and neither understood nor conformed to them I will liken unto a foolish man which built his house upon the sand (built,—based, all of his thoughts, words, and deeds, upon blind belief).

27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

27 And when the storm and stress of this belief life came, his blind belief availed him nothing, and he was

helpless, for the staff upon which he had depended for support, broke, and all that belief had boasted, fell to the ground with him, and the fall was complete, that is, this individual was completely vanquished.

28 And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine :

28 When Jesus had finished his sayings, the people were astonished at his teaching.

29 For he taught them as one having authority, and not as the scribes.

29 Because he taught them as one who had a complete understanding of Life, and not a mere theory as taught by the scribes.

CHAPTER 8

1 When he was come down from the mountain, great multitudes followed him.

2 And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.

3 And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed.

4 And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

5 ¶ And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him,

6 And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.

7 And Jesus saith unto him, I will come and heal him.

8 The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed.

9 For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

10 When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.

10 **When Jesus heard it he marvelled, and said unto them that followed, In fact and in truth I say unto you, I have not found so great faith, in any of the professed followers of the one God (the chosen tribe of Jews), as I have found in this Roman soldier.**

11 **And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.**

11 **And I say unto you, That many who are not counted as the chosen tribe shall because of their faith arrive at the understanding of Life possessed by Abraham, Isaac, and Jacob, and through this understanding shall reach the perfect ultimate harmony of Being that these prophets had attained.**

12 **But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.**

12 **But many that are of the chosen tribe shall be cast out in their ignorance, because they lack the necessary understanding of eternal Life.**

13 **And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour.**

14 ¶ **And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever.**

15 **And he touched her hand, and the fever left her: and she arose, and ministered unto them.**

16 ¶ **When the even was come, they brought unto him**

many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick:

16 When the even was come, they brought unto him many that were possessed with the erring human beliefs of sickness, and with his understanding thought of the facts of harmonious Being he destroyed their erring beliefs. Their thought being liberated through this higher understanding of what Life really is, it was reflected or objectified in their release from their sick beliefs, and they were healed (made whole mentally and physically), that is, the mental disturbance which was responsible for the so-called sick condition of the body having been destroyed, the body reflected or objectified the thought of health.

17 That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.

17 Thereby fulfilling the prophesy of Esaias, namely, Himself understood our mental mistakes and corrected them for us, thereby healing or relieving us from the further penalty due to our ignorant thinking.

18 ¶ Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.

19 And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest.

19 And a certain scribe came and said unto him, Master, I would like to have thee teach me thy method of healing.

20 And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.

20 But Jesus was not deceived. He knew that the man wished to learn for material gain only and not for the universal good, so he answered him, The human fox always endeavors to hide his real purpose, the insincere or flighty minded change their thought with each season, but I tell thee, all erring thought and desire have no power or basis in Fact.

21 And another of his disciples said unto him, Lord, suffer me first to go and bury my father.

21 "Another of his disciples said unto him, Lord, suffer me first to go and bury my father."

22 But Jesus said unto him, Follow me; and let the dead bury their dead.

22 But Jesus said unto him, If thou dost follow my teaching that Life is eternal, thou wilt allow those who believe in death to bury their dead.

23 ¶ And when he was entered into a ship, his disciples followed him.

24 And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep.

25 And his disciples came to him, and awoke him, saying, Lord, save us: we perish.

26 And he saith unto them, Why are ye fearful, O ye

of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm.

26 And he said unto them, I have told you that ye have dominion over all things in your own right thought, then why are ye fearful? Ye, as yet, place very little faith in Mind, God, and the power of Mind, God, namely, right consciousness. Then he arose, and denied that the wind or wave or anything but Mind and its right thought had power; and he subdued the wind and the waves with this understanding.

27 But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him?

28 ¶ And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.

29 And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?

29 But Jesus, fearless in the understanding of the power of right thought, silently directed this power to the discordant and diseased mentalities of the two men: and they at once recognized the superior power of his right thought, and the powerlessness of their erring thought in the presence of right consciousness, and said, What have we done to thee, thou superior being, that thou shouldst come and subdue us? Jesus answered not but continued to direct the power of intelligence to overcome the belief of insanity in the consciousness of the two men.

30 And there was a good way off from them an herd of many swine feeding.

30 At some distance from them was a herd of swine;

31 So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.

31 And the men believing that their minds were possessed by veritable devils said, If thou wilt cast the devils out and we can see that they have entered the swine, we shall believe we are freed.

32 And he said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

32 Jesus, to disabuse their minds, said nothing to the contrary: and as the swine showed the ill effects of the insane thought directed toward them, the men became convinced that the devils were leaving them and entering the swine, and this change of thought was reflected forth as their return to sanity.

33 And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils.

34 And, behold, the whole city came out to meet Jesus: and when they saw him, they besought him that he would depart out of their coasts.

Note. Chapter 8, verse 31. The general belief in those days regarding insanity was that the mentality could be possessed by veritable devils.

CHAPTER 9

1 And he entered into a ship, and passed over, and came into his own city.

2 And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee.

2 And, behold, they brought to him a man sick of the palsy, lying on a bed; and Jesus seeing their faith in his power to heal, said unto the sick of the palsy. Son be of good cheer, thy sins be forgiven thee.

3 And, behold, certain of the scribes said within themselves, This man blasphemeth.

3 And behold, certain of the scribes thought silently, This man blasphemeth.

4 And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?

4 Jesus reading their thoughts said, Why do ye think I speak evilly?

5 For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?

5 For there is no difference in the meaning of the two statements, "thy sins (thy mental misconceptions) be forgiven thee," and "arise and walk," for the ills of life are the natural outcome of the former.

6 But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house.

6 But that ye may positively know that the individual human consciousness equipped with understanding, hath power to enlighten and free the mistaken mentality of another from its erring belief in the reality of sickness, I shall make whole this man; then turning to the sick of the palsy, he said, "Arise, take up thy bed, and go unto thine house."

7 And he arose, and departed to his house.

7 "And he arose and departed to his house."

8 But when the multitudes saw it, they marvelled, and glorified God, which had given such power unto men.

8 But when the multitudes saw it, they marvelled and praised the understanding that gave such power unto the individual mentality.

9 ¶ And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him.

10 ¶ And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples.

11 And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners?

12 But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick.

13 But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance. -

13 But goodness consists of loving deeds, and not mere words nor material offerings. Neither is my teaching for the self-righteous, for they erringly think they are already saved, and believe they have no need of my teaching, but the sick and sinning feel the need of a saving teaching, and they will heed what I teach them, and be truly saved.

14 ¶ Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not?

14 Then came to him the disciples of John, saying, Why do we and the Pharisees abstain from food oft, but thy disciples abstain not at all?

15 And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come when the bridegroom shall be taken from them, and then shall they fast.

15 And Jesus said unto them, Can those who thought themselves lost, mourn, when their way-shower who has shown them the true way to salvation is still with them? But the days will come when their way-shower shall leave them, and then they shall have sorrow.

16 No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse.

16 No man with understanding would try to repair a worn-out teaching by adding 'a patch of new to the old, for the patch of new would render still more conspicuous the worn-out condition of the old.

17 Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

17 Neither would a wise man put a new teaching into the form of one that is old, lest the old form be not sufficiently strong (broad) to hold the new, and thereby the new teaching would be wasted. But a wise man would put the new teaching into a new form, and thereby both the new teaching and its new method of application would be saved.

18 ¶ While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live.

19 And Jesus arose, and followed him, and so did his disciples.

20 ¶ And, behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment:

21 For she said within herself, If I may but touch his garment, I shall be whole.

21 For her thought and absolute faith were that if she could by any means succeed in touching even the hem of the garment of Jesus, this touch would heal her of her trouble.

22 But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.

22 Jesus who knew consciousness thoroughly, knew the power of blind faith to change the consciousness from a belief of sickness to a belief of health, if the circumstance which was the culmination of the faith came to pass. Turning, he brought conviction to the mind of the woman by saying, "Daughter be of good comfort, thy faith hath made thee whole."

23 And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise,

24 He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn.

Note. Chapter 9, verse 22. Jesus did not claim to have healed the woman, but stated the exact truth as he understood it, namely, that it was the woman's own faith that made her whole.

24 He said unto them, **Stop** this death ceremony, the girl is not dead, for there is no actual death. Life is eternal. Those who believe they die, mesmerize themselves with a belief of death into believing they are dead, and the body externalizes this belief. But they understood him not and laughed him to scorn.

25 But when the people were put forth, he went in, and took her by the hand, and the maid arose.

25 He had them all excluded from the room, thereby arousing their wonder as to what he intended to do, and this in a degree removed their erring mesmeric thought of death from the girl. He then directed the true thought (that Life is eternal) to her consciousness, which by this Truth understood and rightly directed, was liberated from the belief of death.

26 And the fame hereof went abroad into all that land.

27 ¶ And when Jesus departed thence, two blind men followed him, crying, and saying, Thou son of David, have mercy on us.

28 And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord.

28 And when he was come into the house, the blind men came to him, and Jesus saith unto them, Have ye absolute faith that I can restore your sight? (This was said to intensify their faith) and they answered, Yea, Lord.

29 Then touched he their eyes, saying, According to your faith be it unto you.

29 "Then touched he their eyes, saying, According to your faith be it unto you." His touch and words brought to pass the culmination of their faith that healing would take place.

30 And their eyes were opened; and Jesus straitly charged them, saying, See that no man know it.

31 But they, when they were departed, spread abroad his fame in all that country.

32 ¶ As they went out, behold, they brought to him a dumb man possessed with a devil.

32 As they went out, behold, they brought to him a man whose mentality was mesmerized by the erring human belief of dumbness.

33 And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel.

33 Jesus knowing the truth that Mind can not be deprived of its faculty of speech, liberated this mentality by directing this very Truth to the consciousness of the so-called dumb man and the Truth destroyed the error in his consciousness and the man realized that he could speak. The multitudes, knowing nothing of the metaphysical power of right thought

Note. Chapter 9, verse 29. With those who have no understanding the healing is always in conformity with the degree of faith (the acceptance of the Truth presented). A partial acceptance of the Truth presented results in a partial healing and a full acceptance results in complete healing.

when understandingly directed, imputed the healing they saw to the power of a mysterious, personal God and said, Such things have never before been done in Israel.

34 But the Pharisees said, He casteth out devils through the prince of the devils.

34 But the Pharisees accused Jesus of healing through hypnotism (the power of evil), which is the power of blind belief.

35 And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

35 And Jesus went about all the cities and villages teaching in their synagogues the laws and power of *understanding* (right consciousness) to heal and save, and he demonstrated his teaching by healing all kinds of sickness and disease among the people.

36 ¶ But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.

36 But when he saw the ever increasing number needing help, and realized the impossibility of readily teaching them how to heal themselves, "because they fainted" (because they lacked reasoning power, were mentally weak and possessed but a fragmentary and confused knowledge of the one Cause, and no foundation of understanding),

37 Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few ;

37 He saith unto his disciples, The number of those who desire the correct understanding of God and its healing power, is truly great, but the number of those who have sufficiently comprehended it to enable them to impart this understanding to the multitudes, is few ;

38 Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

38 Desire therefore and strive diligently to gain this understanding, that ye may go forth and impart it to those who are ready to receive it.

CHAPTER 10

1 And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

1 And when he had called unto him his twelve disciples, he imparted to them the understanding necessary to destroy, through the application of Truth, the erring beliefs of sickness and disease from which the multitudes in their ignorance of the mental cause, were suffering.

2 Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother;

3 Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphæus, and Lebbaeus, whose surname was Thaddeus;

4 Simon the Canaanite, and Judas Iscariot, who also betrayed him.

5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not:

5 These twelve Jesus sent forth to teach the healing and saving Truth, and said unto them, Ye will have

better success as a rule with the true descendants (the offspring) of the prophets who knew this Truth and prophesied its reappearance, because of their greater faith and expectancy, than with the Gentiles and the Samaritans who have no such faith or tradition.

6 But go rather to the lost sheep of the house of Israel.

6 Therefore, go first to the true descendants of Abraham, Isaac, and Jacob, who once possessed the understanding of the healing power of Truth, even though for centuries it has been lost.

7 And as ye go, preach, saying, The kingdom of heaven is at hand.

7 And as ye go, let the basis of your teaching be, that the reign of harmony (Truth) is always at hand, ever present, and that it needs only to be recognized, understood, brought out and applied, in our daily living.

•

8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

8 By this means ye will heal the sick of their erring belief in the necessity or reality of sickness, and their bodies will show their better understanding of Life. Cleanse the lepers (those unfortunates who believe that life is an utter failure and salvation impossible). Teach them the realities of Life, and they will be healed. Raise the dead (enlighten and restore to those

who have temporarily lost it the deathless truth of Life). Freely have I given you of my understanding, so freely give to those who are worthy and ready to receive.

9 Provide neither gold, nor silver, nor brass in your purses,

9 Ye will not need to take any money with you.

10 Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat.

10 Not even scrip, neither extra clothes nor other necessities, for the people should recompense you fully in order that they may rightly value the work ye do for them; the human mind is such that it does not esteem what it obtains cheaply.

11 And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence.

11 And in whatsoever city or town ye enter, inquire for one who is in sympathy with your thought and teaching, and there abide as long as ye are in that place.

12 And when ye come into an house, salute it.

12 And before you enter the mental home (the consciousness of any individual), ask his permission.

13 And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.

13 And if that individual consciousness is in sympathy or ready to accept the understanding of Truth that ye have, direct the healing Truth to his consciousness, and if actually accepted by the individual, his body will reflect or externalize peace and health; but if the consciousness is not in actual sympathy, and your Truth is not accepted by the individual, even though he claims orally to do so, his true thought will be revealed in that his body will externalize the reverse of health and peace; but do not let this disturb your own peace of mind or understanding.

14 And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.

14 And whosoever does not respond to the healing Truth, or will not listen to your teachings, when ye leave the individual or that community, carry no ill will with you but "shake off the dust of your feet," cast them from your thought entirely (in a word forget them).

15 Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.

15 For it is not necessary that ye desire or predict punishment for them, because the law of Life is such

that they will receive exactly what they deserve without your assistance or ill will.

16 ¶ Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.

16 Behold I send you forth as awakened and enlightened mentalities into a world of mental darkness and discord: be ye therefore quick to discern the good and adroit in the laying of offense through innocence and loving kindness.

17 But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues;

18 And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.

19 But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak.

19 But when they take you into court, do not permit fear and worry to confuse your mentality, for your reason and right thought being based upon actual understanding, will direct you correctly as to what to say or do.

20 For it is not ye that speak, but the Spirit of your Father which speaketh in you.

20 For your speech is no longer the result of human

misconception of brain-thinking, but ye are impelled to speak with intelligence by the understanding of Life that ye possess,

21 And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death.

21 And the brother who does not accept or understand this new and true teaching, but regards it as heresy, and contrary to the teachings of the prophets, shall deliver up even unto death the brother who does accept and understand this teaching: and likewise the parent shall deliver up his child, and the children their parents for the same cause, thinking in their blind faith that they are doing God a service by so doing.

22 And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved.

22 And ye shall be hated most of all because of your teachings and understanding, but only he who continues in this understanding to its perfection shall be saved or made whole.

23 But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.

23 But when they persecute you in one city, flee ye unto another; for in fact and in truth I say unto you,

ye shall not have visited all the cities in which the descendants of Abraham can be found, before the erring human belief that Life and intelligence are in the body is proved an error and overcome by me.

24 The disciple is not above his master, nor the servant above his lord.

24 Ye as my students, can not expect better treatment than accorded to your teacher, neither can ye as students avoid the things that I as a teacher can not avoid.

25 It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?

25 Their antagonism falls no more heavily upon you than it has upon me, and if you are able to avoid as much of the world's hatred of Truth as I, you should be satisfied. If they have called your teacher a worker of black art (a hypnotist) and a conjurer, do not ye my students, expect to be maligned?

26 Fear them not therefor: for there is nothing covered, that shall not be revealed; and hid, that shall not be known.

26 Fear them not therefore: for there is nothing that now seems mysterious but what shall be made plain and explained, and that which is now unknown shall be known.

27 What I tell you in darkness, that speak ye in light : and what ye hear in the ear, that preach ye upon the housetops.

27 The actual Truth, veiled with words, as ye have heard me veil it, ye can speak to them openly, for the letter or mere words that the ear catches without the enlightening explanation or understanding, ye can preach to all.

28 And fear not them which kill the body, but are not able to kill the soul : but rather fear him which is able to destroy both soul and body in hell.

28 Fear not them which try to do you bodily injury ; but rather fear erring belief with its wrong teachings, which may, after leading you astray and destroying your understanding of Truth, leave both soul and body (cause and effect, understanding and its objective, consciousness and its embodiment,) in bondage to error ; whereas if the body only were injured and the mentality or consciousness understood its power, it could readily restore its objective, or embodiment, through right thought.

29 Are not two sparrows sold for a farthing ? and one of them shall not fall on the ground without your Father.

29 Even the smallest thing that manifests Life can not cease to manifest Life without the command of Mind.

30 But the very hairs of your head are all numbered.

30 Even the very hairs of your head, correctly understood, are the expressions of Mind, and are governed by the one intelligence, that unfoldeth or createth all.

31 Fear ye not therefore, ye are of more value than many sparrows.

31 So have no fear for ye are of a much higher order of Life than the sparrows.

32 Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

32 Whosoever therefore shall prove my teachings by actual application, will thereby prove to himself that he has the actual understanding of Life, God, Mind, and its laws, and that my teaching is Truth.

33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

33 But whosoever shall reject my teachings without even trying to demonstrate their truth, will in no wise gain the understanding of Life, God, Mind and its laws.

34 Think not that I am come to send peace on earth: I came not to send peace, but a sword.

34 Think not that I am come to personally spread

peace over the earth: I came not to indulge you in your mental ignorance and idleness, but to give you a sword (a true teaching) with which each must work out his own salvation through the destruction of erring beliefs in his consciousness.

35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.

35 Because all will not accept nor understand my teaching, it will have the effect of setting a man against his own father, and the daughter against her mother, and the daughter-in-law against her mother-in-law,

36 And a man's foes shall be they of his own household.

36 And the worst foes of him who accepts my teaching will be those of his own family who do not understanding this teaching.

37 He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.

37 He that loveth father or mother to the extent that he will give up or reject my teaching, is not worthy to have this understanding of Life; likewise the parent who loves his son and daughter to the extent of rejecting my teachings, is not worthy to have the true understanding of Life.

38 And he that taketh not his cross, and followeth after me, is not worthy of me.

38 And he that is not willing to strive diligently to understand my teachings and become a better individual, is not worthy to gain the understanding of eternal harmony.

39 He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

39 He that findeth the true concept of Life, shall lose his old erring belief of life; and he that loseth his erring sense of life because of following my teachings, is certain to find the Truth or true concept of Life.

40 ¶ He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me..

40 He that receiveth the understanding that I am giving you, receiveth my understanding, and he that receiveth my understanding, receiveth the truth of the unfoldment of the one intelligence.

41 He that receiveth a prophet in the name of a prophet, shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.

41 He that accepteth a prophet's teaching because he understandeth the prophet, shall receive the reward of his understanding; and he that accepteth Truth from

an individual who understandeth the Truth, shall receive the reward of Truth.

42 And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

42 And whosoever shall give aid to even the least of the beginners in the study of the science of Being by explaining Truth to them with the understanding of a true follower, verily I say unto you, that his reward shall be great for unto him shall be given greater understanding.

CHAPTER 11

1 And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.

2 Now when John had heard in the prison the works of Christ, he sent two of his disciples,

3 And said unto him, Art thou he that should come, or do we look for another?

3 And sent word asking him, Art thou he that possesses the perfect understanding of eternal Life, foretold in prophecy, or art thou merely a forerunner like myself?

4 Jesus answered and said unto them, Go and shew John again those things which ye do hear and see:

4 Jesus answered and said, Go and again explain to John the things which ye hear and see me do:

5 The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.

5 Namely, that the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead

are raised up and to those ignorant of the laws, the same are taught, and from this he will know that I am he that was prophesied to come.

6 And blessed is he, whosoever shall not be offended in me.

6 Tell him also not to be offended at what he may hear that I am teaching, for in due time he shall also receive the necessary understanding, and then he will know that what I teach is Truth.

7 ¶ And as they departed, Jesus began to say unto the multitudes concerning John. What went ye out into the wilderness to see? A reed shaken with the wind?

7 And as they departed, Jesus began to say unto the multitudes concerning John, What manner of man did ye expect him to be,—a man of little faith?

8 But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses.

8 Or perhaps a man clothed in fine raiment? Behold they that wear fine clothing are in kings' houses,

9 But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet.

9 Or perhaps ye expected him to be a prophet, and I say unto you, he is a prophet, and more than a prophet.

10 For this is he, of whom it is written, Behold, I send my messenger before thy face which shall prepare thy way before thee.

10 For John is the man of whom it is written, "Behold, I send my messenger before thy face which shall prepare thy way before thee."

11 Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he.

11 In fact and in truth I say unto you, "Among them that are born of women there hath not risen a greater than John the Baptist:" notwithstanding this, he that has the least actual understanding of Life and its laws is greater than John, for he has great faith but no understanding, and the least understanding is greater than much faith.

12 And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.

12 And from the days of John the annunciator, until now, the understanding of eternal Life (the Christ) hath suffered violence, for the violent try to destroy this understanding by physical force.

13 For all the prophets and the law prophesied until John.

13 All the prophets and also the law of prophecy foreshadowed that a forerunner or annunciator of the coming of the actual understanding of Life would come, and this prophecy is fulfilled in John, who announced the coming of Christ, Truth.

14 And if ye will receive it, this is Elias, which was for to come.

14 And if ye will accept and strive to comprehend my teaching, ye will perceive that the understanding underlying this teaching is the very Christ or Savior that was to come.

15 He that hath ears to hear, let him hear.

15 He that hath understanding, let him ponder my last statement and comprehend its depth of meaning.

16 ¶ But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows,

17 And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.

18 For John came neither eating nor drinking, and they say, He hath a devil.

18 For John came neither eating nor drinking, hoping thereby to attract your attention and that ye would then hear his message and be convinced, and ye said, He is insane.

19 The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children.

19 I came as an ordinary human being, eating and drinking and ye accused me of being a glutton and a drunkard and a fit companion for the publicans and sinners with whom I associated, though I did so in order to convert them: but lack of understanding always shows forth as ignorance.

20 ¶ Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not:

21 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

22 But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

22 But I say unto you, It shall be easier for those who believe themselves utterly lost and for the worshippers of idols to gain an understanding of eternal Life than for you, who erringly believe that ye have the true understanding.

23 And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.

23 And thou Capernaum, which art vain because of thy material success; thou shalt be reduced to an unseen state,—entirely obliterated; for if the mighty works which have been done in thee had been done in the vile city of Sodom, it would have repented and the city would have remained until this day.

24 But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

24 But I say unto you, That it shall be easier for those who were in bondage to Sodomy, to gain the understanding of eternal Life than for thee, because thy vanity and love of materiality will keep thee from seeking spiritual understanding.

25 ¶ At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

25 At that time Jesus answered and said, I am truly thankful to know that Life is as it is, namely, that only through understanding can eternal Life and that of which it consists be gained. Thus it is hid from those who judge all things materially and from those who, because of their material knowledge, are over cautious, and yet the unsophisticated and teachable can gain it.

26 Even so, Father: for so it seemed good in thy sight.

26 Even so eternal Life, for this is just and righteous.

27 All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.

27 Every fact is made known to me through my understanding (Mind), and no individual consciousness can know the true concept of Being (the Christ) save through perfect understanding (the Father) or Mind; neither can any individual consciousness know the perfect understanding (the Father), save through the attainment of the true concept of Being (the Son or Christ), and when the true concept of Being is gained, it reveals the perfect understanding (the Father).

28 ¶ Come unto me, all ye that labour and are heavy laden, and I will give you rest.

28 Gain this perfect understanding, all ye that labour and are in trouble, and this understanding will give you rest or harmony.

29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

29 Use my method and learn of me how to gain this understanding; I am yielding and pliable in my consciousness and thought, and not set in my material

convictions, and thus I keep my consciousness receptive to Truth and in perpetual harmony, and from out of this harmonious state of the consciousness understanding unfolds.

30 For my yoke is easy, and my burden is light.

30 Thus you see my method is easy,—merely the acquirement of a yielding, pliable, harmonious and loving state of consciousness, and to maintain this state should not be a burden.

CHAPTER 12

1 At that time Jesus went on the sabbath day through the corn; and his disciples were an hungred, and began to pluck the ears of corn, and to eat.

2 But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day.

3 But he said unto them, Have ye not read what David did, when he was an hungred, and they that were with him;

4 How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?

4 How he entered into the Jewish temple and did eat the shewbread, which according to the Jewish law it was not lawful for him to eat, neither for those who were with him, but for the priests only. But I tell you that their necessity made it lawful for them to eat this bread.

5 Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless?

5 Ye all know that it has been said that the priests

profane the sabbath, because they officiate in the temples on the sabbath, but the duty devolves upon some one, and therefore in assuming this duty they are blameless.

6 But I say unto you, That in this place is one greater than the temple.

6 But I say unto you that the actual understanding of Life that I have and am teaching, is infinitely greater and better than the old theological teachings of this temple.

7 But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.

7 But if ye had known what meaneth, "I will have mercy and not sacrifice," that is, if ye had known that this scriptural statement means that religion or goodness consists of loving deeds and not empty words or material offerings (such as this shewbread), ye would have avoided the mistake made in condemning those who out of their very necessity plucked corn and ate it on the sabbath day.

8 For the Son of man is Lord even of the sabbath day.

8 For the individual being is master even of the sabbath day.

9 And when he was departed thence, he went into their synagogue:

10 ¶ And, behold, there was a man which had his hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him.

10 And behold there was a man which had his hand withered. And they asked him, saying, "Is it lawful to heal on the sabbath days?" According to the Jewish law it was not lawful to work at all on the sabbath day and they all knew it, but they hoped to entrap Jesus into making a statement in violation of the Jewish law, so that they might accuse him before the priests.

11 And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out?

11 But Jesus with his wisdom discerned their purpose at once, and instead of replying directly, answered their question through illustration, and said unto them, "What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out?"

12 How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days.

12 And ye know that a human being is of far greater worth than a sheep, therefore I tell you it is lawful to do good on the sabbath day.

13 Then saith he to the man, Stretch forth thine hand.

And he stretched it forth; and it was restored whole, like as the other.

13 Then saith he to the man, **Stretch forth thine hand.** And he stretched it forth; and it was already made whole, like as the other.

14 ¶ Then the Pharisees went out, and held a council against him, how they might destroy him.

14 Having failed in their effort to entrap Jesus into an open violation of the Jewish law, for they could not prove that he had healed the withered hand, as it was *already whole* when the man stretched it forth, the Pharisees took counsel to forcibly do away with him.

15 But when Jesus knew it, he withdrew himself from thence: and great multitudes followed him, and he healed them all;

15 But when Jesus heard of their conspiracy to kill him, he left the land of the Jews, and great multitudes of the Jewish people followed him into the country of the Gentiles, and he healed them;

16 And charged them that they should not make him known:

16 And instructed them that when they returned to their own land, they were not to tell the Pharisees where he was, nor that he was healing in the country of the Gentiles.

17 That it might be fulfilled which was spoken by Esaias the prophet, saying,

17 The prophet Esaias foresaw that the individual who should come to the Jews, teaching the bare or unveiled Truth, would not be accepted, and that he would go to the land of the Gentiles and be accepted, hence his prophecy, the meaning of which is as follows:

18 Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles.

18 Behold the individual consciousness in which the one intelligence has unfolded perfect understanding, because of the purity of his love, for absolute understanding unfolds quickly in the consciousness of the pure in heart. This perfect understanding will enable him to look beyond the narrow limits of Jewish tradition and prejudice, and because of this broader and more correct view of Life, he shall teach and heal the Gentiles also.

19 He shall not strive, nor cry; neither shall any man hear his voice in the streets.

19 He shall not strive to set race against race and creed against creed, or to incite insurrection against the authorities that be; on the contrary he shall teach that there is one Father (Cause) common to all, and also teach the universal brotherhood of man regardless of creed or race.

20 A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory.

20 Those who have fallen into temptation he shall not condemn further, and those who are being consumed by slow internal fire (self-condemnation), he shall not criticise nor judge until or up to the moment he sends forth the Truth or true thought to righteous judgment, which will result in their healing.

21 And in his name shall the Gentiles trust.

21 And in his teaching of the understanding of Life shall the Gentiles trust or have confidence.

22 ¶ Then was brought unto him one possessed with a devil, blind, and dumb; and he healed him, insomuch that the blind and dumb both spake and saw.

23 And all the people were amazed, and said, Is not this the son of David?

23 And all the people were amazed and said, Is not this the Savior that was to come?

24 But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils.

24 But when the Pharisees heard of the healing, they tried to discredit the work of Jesus by saying, This teaching doth not cast out devils. It is not the work

of God but of black art, necromancy, mesmerism, the power of the prince of evil.

25 And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:

25 And Jesus knew their thoughts, and said unto them, Every power divided against itself is brought to desolation and every teaching or method divided against itself shall come to naught.

26 And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?

26 I claim and understand that all these ills are the result of mesmerism (the prince of evil), and if, as ye claim, I am healing through mesmerism, then it is Satan destroying the works of Satan, which is absurd.

27 And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges.

27 And if the power and method that I use in healing constitute mesmerism, then what is the power used by your doctors and other healers? Ask them and they will tell you that I use neither mesmerism, nor any of its methods.

28 But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

28 But on the contrary, if I cast out erring human beliefs through the power or understanding of Truth, then the kingdom of Truth has come unto you for your acceptance.

29 Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.

29 How would it be possible to overcome erring belief in consciousness and destroy (cast out) its ill effects (sin, sickness and death) in the body, except by overcoming the error in consciousness through actual Truth and thus effect a change in the consciousness and thereby in the body, which is the embodiment of the consciousness?

30 He that is not with me is against me; and he that gathereth not with me scattereth abroad.

30 He that hath even a limited understanding of the actual truth of Being comprehendeth the Truth of what I say, but he who hath no understanding of the truth of Being gathereth no enlightenment or further Truth from my teachings, but scattereth abroad his own belief or misunderstanding of life.

31 ¶ Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men.

31 Wherefore I say unto you, All mental errors and their effects (sin and sickness) can be healed for those

who believe in the power of Truth, but those who disbelieve in the power of Truth,—the actual understanding of Fact, to free them from their troubles, disbelieve the very Truth itself, and are consequently of the same erring belief even after the Truth has been presented to them; thus Truth which is God, because not accepted, is of no benefit to them.

32 And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.

32 And whosoever discredits the mortal thought of life can be enlightened and healed, but whosoever discredits or disbelieves (rejects) the actual Truth or understanding of the facts of Being, can not be enlightened or healed on this or any other plane of existence until the actual Truth is accepted. This is self-evident, for if Truth is not accepted as Truth when presented, it can not change the error in consciousness that is responsible for the ill or trouble for which healing is desired.

33 Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit.

33 It should be self-evident to you that my teaching is good for your healing (the fruit of this teaching) is good. If my teaching were bad its effect (the fruit) would be bad: for a good teaching bears good fruit and a bad teaching bears bad fruit.

34 O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

34 O generation of deceit, being evil minded ye pose as honest men. How can ye have good thoughts? for of that which is uppermost in consciousness, ye think most.

35 A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.

35 A good individual out of the abundance of the good thought in his consciousness, doth good deeds naturally, and an evil individual out of the abundance of the evil thought in his consciousness, doth evil deeds naturally.

36 But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

36 But I say unto you, That every silent or spoken thought has its accompanying effect on your lives, and this constant effect following your thought is the ever-present judgment and is absolute justice.

37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

37 For thought is causative and precedes effect, therefore by the good effect following your own right

thought you are justified, and by the evil effect following your own wrong thought you are condemned.

38 ¶ Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.

38 Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from heaven that what you teach is Truth.

39 But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas :

39 But he answered them and said, A mistaken and ignorant-of-Truth generation, seeketh after a sign of Truth. Ye in your mistaken and ignorant thought would not be able to recognize an evidence of Truth and the only sign that ye shall see or can understand is the sign of the prophet Jonas. He had to retrace his mental steps, and do the will of God (good), namely, renounce his own erring view of Life as material and accept and understand the true concept that Life is wholly mental.

40 For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

40 And as Jonas was compelled to correct his errors of apprehension, comprehension and understanding,—the three nights (to correct his false beliefs pertaining

to scientific Being) with the true apprehension, comprehension and understanding,—the three days (with the truth of Being), so also must every human consciousness (the Son of man) correct the errors of his apprehension, comprehension and understanding (the three nights) with the true apprehension, comprehension and understanding (the three days) before the perfect understanding or principle or basis (earth) of eternal Life is won.

41 The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.

41 Even the men of the debased city of Nineveh who were idol worshippers, shall rise up and condemn this generation, for they forsook their idol worshipping when Jonas told them of Truth, but ye have even a greater teacher, and will not accept his teachings.

42 The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.

42 The queen of the south was more intelligent than ye, for when she heard of the things that were done by Solomon, she came from the uttermost parts of the earth to learn the wisdom of Solomon; and behold, one who has greater wisdom than Solomon is in your midst and ye will not learn from him.

43 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.

43 When an evil thought is allowed to pass out of the mind, it should at once be forgotten, thus allowing the evil to evaporate (dry up), for only thus can the mind regain its harmony (rest): if this is not done there is no rest and the discord grows.

44 Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished.

44 And as the discord grows by being reviewed in the mind that gave it birth, it soon comes to maturity, becomes hate, and when the mind is filled with hate it is devoid of love, swept clean of Truth and garnished with hatred.

45 Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.

45 At this point the entire seven senses of consciousness are contaminated with this hatred, and all the thought of the consciousness is more evil than the first wrong thought and holds the consciousness in bondage to this evil sense; the last state of this consciousness is worse than the first, when there was but one evil

thought. And this last state is that of this present evil-thinking generation.

46 ¶ While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him.

47 Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.

48 But he answered and said unto him that told him, Who is my mother? and who are my brethren?

49 And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren!

50 For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

50 Neither body nor physicality is cause or creator. Mind is the only Cause and Creator; therefore only those who understand the unfoldment of the one intelligence have the same right Mind as I and hence are my only relatives, as I claim no relationship with those who think the body is cause, or believe that mind is dependent upon bodily conditions.

CHAPTER 13

1 The same day went Jesus out of the house, and sat
by the sea side.

2 And great multitudes were gathered together unto
him, so that he went into a ship, and sat; and the whole
multitude stood on the shore.

3 And he spake many things unto them in parables,
saying, Behold, a sower went forth to sow;

**3 And he spake many things unto them in parables.
The meaning of the first parable is as follows: Behold,
the teacher went forth to teach the truth of Being.**

4 And when he sowed, some seeds fell by the way side,
and the fowls came and devoured them up:

**4 And as he taught, many of the truths he uttered
fell upon the ears of the ignorant, and the ignorance
of their consciousness argued against the Truth they
heard, and the Truth not being accepted as Truth, was
lost.**

5 Some fell upon stony places, where they had not
much earth: and forthwith they sprung up, because they
had no deepness of earth:

5 Some of the teaching fell upon the ears of mere believers, who had no understanding but who quickly through blind faith accepted the teaching although it was not mentally digested or understood.

6 And when the sun was up, they were scorched; and because they had no root, they withered away.

6 And having no understanding they relied solely on their blind faith. When therefore necessity called for an application of the teaching, not having understood it, they could not apply it and receive the benefits.

7 And some fell among thorns; and the thorns sprung up, and choked them:

7 And some of the teaching fell upon the ears of those whose minds were filled with the cares of this world (those who were more intent on accumulating material riches than on understanding spiritual Fact), and because of its constant presence in consciousness, the material thought choked out the teaching they had heard, and they derived no benefit from it.

8 But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.

8 But some of the teaching fell upon the ears of good and sincere thinkers and reasoners and was understood by them. Some understood one hundred percent of the teaching, others sixty, and some thirty percent.

and they all received (could apply and derive benefit) according to their understanding.

9 Who hath ears to hear, let him hear.

9 **Whoever hath understanding, let him apply it to this parable and profit thereby.**

10 And the disciples came, and said unto him, Why speakest thou unto them in parables?

10 **And the disciples came and said unto him, When thou speakest to the multitudes, why dost thou veil thy teachings through the use of parables,—thou speakest plainly to us when we are alone?**

11 He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

11 **He answered and said unto them, I teach you the unveiled Truth because ye have a little understanding and consequently are ready to accept Truth without caviling: but the masses, having no conception of actual Truth, would cavil at the bare unveiled Truth; Therefore it is better for them that it be veiled as a parable when presented to them.**

12 For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.

12 **For whosoever hath a little understanding of**

Truth, to him I am ready and willing to give more, for he is ready to accept Truth, and understand the true Cause; but whosoever hath no understanding of actual Truth or Life, hath an erring belief about Truth, Life, and this erring belief shall be taken from him; in fact, not until he rejects this erring belief can he understand the actual Truth.

13 Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.

13 Therefore speak I to them in parables: because though they apprehend the words I speak, yet they do not apprehend the actual underlying meaning: and also though they comprehend my words, yet they do not understand the actual meaning or spirit involved.

14 And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:

14 And in them is fulfilled the prophecy of Esaias, which saith, Ye shall hear the words of Truth with your so-called physical ears but your comprehension (your mental ears) shall not grasp the underlying understanding, Truth, or meaning: and with your so-called physical eyes ye shall see wrought the wonders of Truth, but with your apprehension (your mental eyes) ye shall not be able to apprehend the underlying understanding or meaning of the works ye see with your eyes.

15 For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.

15 For this people's consciousness or mentality is grown dull, thick or stupid, and their comprehension is dull and their apprehension of Truth they have closed (temporarily lost) through the acceptance of human belief as Truth; and they will not relinquish these erring mortal beliefs even when the actual Truth is presented to them. If they would do so, this very Truth would bring back the true apprehension and comprehension. Thus they would understand the actual truth of Being, and be converted from the erring mortal view of Life they now hold, and would necessarily be healed from all this erring human woe and trouble.

16 But blessed are your eyes, for they see: and your ears, for they hear.

16 But blessed indeed are ye, for ye apprehend and comprehend somewhat of the truth of Being when I present it to you,

17 For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

17 For in fact and in truth I say unto you, That

many prophets and very good men strove diligently to apprehend the actual truth of Being, and did not apprehend it, and to comprehend the very truth of Being which ye are comprehending from my teaching, and did not succeed.

18 ¶ Hear ye therefore the parable of the sower.

18 I will now explain to you the underlying understanding or spirit of the parable of the sower.

19 When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side.

19 When any one heareth the actual truth of Being, and understandeth not the meaning thereof, then cometh the devil (the erring human belief about Life or Being) into the consciousness. What hath been heard is fitted in thought to the old erring belief, and the truth of Being which he heard (which was sown in his consciousness) is lost through viewing Truth from the erring human viewpoint and this is as so much seed of Truth sown by the wayside or wasted.

20 But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it;

20 But he that received the seed in stony places, the same is he that heareth the word and accepteth it as the Truth;

21 Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.

21 But as his acceptance is through a believing process and not through the understanding of Truth his peace is but temporary. When trials come upon him, having no actual understanding of the application of Truth to his problems, he mistakenly thinks that because of his blind acceptance of Truth through belief he ought henceforth to be free from the cares of this world. When, however, he finds that Truth does not operate through blind belief, he is offended at what he thinks is the negligence of Truth, and discards it.

22 He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

22 He also that received seed among the thorns is he who heareth the truth of Being, but whose thought is so filled with materiality and the greed for material gain or greatness, that this Truth is neglected and later forgotten. So he becometh unfruitful (retains no understanding, is not able to accomplish the works of understanding).

23 But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundred-fold, some sixty, some thirty.

23 But he that received seed into good ground is he who comprehendeth the underlying Truth of what he heard, and can do the work of Truth or understanding therefore in exact proportion to the understanding that he gained,—one hundred per cent if the understanding gained was complete, sixty per cent if that proportion of understanding were gained and only thirty per cent if he comprehended only that percentage of Truth.

24 ¶ Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field:

24 Another parable put he forth unto them, saying, The kingdom of heaven (the perfect state of harmony) consists of understanding that *the good alone is all there is to Life.*

25 But while men slept, his enemy came and sowed tares among the wheat, and went his way.

25 But the individual consciousness through negligence or mental laziness (through the lack of putting forth the necessary effort to reason and understand) allows supposition and blind belief (the tares of life) to enter into his mentality.

26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

26 And as the unfoldment of the individual consciousness progresses, the suppositions and blind beliefs,

as well as the truths it contains are expressed, objectified or embodied, by the erring consciousness.

27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

27 So "the servant,"—thought (reason), asked, If it is a fact that the good alone is all, whence cometh the evil?

28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

28 God, intelligence, understanding, answered reason, saying, The tares that ye see,—sin, sickness and death,—are not the product of Fact, Truth, intelligence, or understanding, but are the objectified states of supposition, superstition, and erring blind belief. They have no foundation in Fact, and no basis in Truth, they being the work or expressed state of the errors in human consciousness. Reason asked, Would it not be well to utterly destroy the consciousness that is in error?

29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

29 Understanding answereth, Nay, lest in destroying an erring consciousness, ye also destroy some good that may be in that consciousness.

30 Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

30 Let both the evil and the good in consciousness unfold side by side, and in due time when understanding (the truth of Being) is comprehended by the consciousness, it will through this comprehension or understanding gather together into a bundle the erring mortal beliefs within itself, and bind them with understanding and utterly consume them with Truth. Thus these erring suppositions will be returned to their native nothingness from which they sprang and thereafter having comprehended the Truth, the consciousness will no more depart from the realm of Truth.

31 ¶ Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field:

31 Another parable put he forth unto them, saying, The science of Life, as the human consciousness sees it, is the least of all sciences as the mustard seed is the least of all herb seed.

32 Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

32 The mustard seed proves to be the greatest among herbs, and becometh a tree, so also in a like manner,

even the least understanding of the science of Life that an individual retains in his consciousness, grows (unfolds), until "birds of the air come and lodge in its branches" (until the individual's highest aspirations are found possible of accomplishment through the understanding of this very science).

33 ¶ Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

33 Another parable spoke he unto them; The truth of Being when retained in consciousness works as a leaven. It changes the whole mass of erring mortal belief, by the destruction of these beliefs through the application of Truth, until the whole of the "three measures of meal" are leavened (until apprehension, comprehension, and understanding, have been freed from erring belief).

34 All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them.

35 That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.

36 Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.

37 He answered and said unto them, He that soweth the good seed is the Son of man;

38 The field is the world; the good seed are the chil-

dren of the kingdom; but the tares are the children of the wicked one;

38 The field is the human consciousness, good and right thoughts are the issue or children of understanding; but the tares (erring thoughts) are the issue of children of human supposition, and blind belief, the evil one, or one evil;

39 The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.

39 The enemy that sowed them is the devil (the human ignorance of Truth), the harvest time is when the erring human sense is ended (when understanding has superseded erring belief). The reapers, or angels, are the right thoughts, true concepts or right reason, which differentiate between the true and false, between understanding and belief, between Fact and fable.

40 As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

40 And as the errors of thought in consciousness are destroyed or cast off through the actual understanding of the truth of Being, this will end the present erring sense of things.

41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;

41 Then shall the enlightened consciousness send

forth its right or corrected thought and by this means shall destroy all erring and evil beliefs,

42 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

42 And these beliefs, old and time-worn and honored by many, shall be purged, purified (consumed) by the Truth: but there shall be wailing and gnashing of teeth by those who do not understand, at the destruction of their most cherished belief, be it material or religious.

43 Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

43 Then shall those who know the truth of Being (those who have the true understanding) be the leading lights in the kingdom of harmony: and the teachers of mere theories and beliefs shall lose their following and the high places that they have usurped and occupied for so long a time because of the ignorance of the masses. Who hath understanding let him apply it to the comprehension of this saying.

44 ¶ Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

44 Again the kingdom of heaven is like unto a great Truth hid within the individual consciousness which, becoming aware of the great Truth that it contains,

telleth no one but abandons every other pursuit and devotes itself to the unfoldment of the Truth it has discovered.

45 ¶ Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls:

45 Again, the kingdom of heaven (truth of Being), to the sincere seeker for Truth, is the pearl of great price.

46 Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

46 And when it is found that the truth of Being is the pearl of great price, the sincere seeker will forsake all else, in his further search to gain all of Truth.

47 ¶ Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:

47 Again, the seeking of the kingdom of harmony can be likened unto a net which was cast into the sea of thought, and caught all kinds of thought, both good and bad.

48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

48 Which when true reason began to hold sway, "they drew to shore" (was through reason landed at the shore of understanding) and the good and true

thought was retained, but erring suppositions and evil beliefs were cast away.

49 So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just,

49 So shall it be when, through the exercise of right thinking and reasoning, erring sense shall end in understanding: for by this process the consciousness is able to distinguish between the right and wrong thought.

50 And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

50 And shall cast out of itself all wrong belief through the purifying thought of actual Truth; there shall be sorrow and anger at the thought that the most cherished beliefs must be abandoned, but such is the law of Truth. It must be understood and lived,—mere belief, even of Truth, is not sufficient.

51 Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord.

52 Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.

52 Then said he unto them, Therefore every one who has understanding, is the owner of that understanding; and those who are wise will employ their time in silent

thought and research and thus unfold more of this understanding, which is unlimited.

53 ¶ And it came to pass, that when Jesus had finished these parables, he departed thence.

54 And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works?

54 And when he was come into his own country, he taught his teachings to those in the synagogues. They were astonished and perplexed by his teachings and said, It is plain to be seen that this man is trying to impose upon us, for where could he have obtained wisdom or the power to do the mighty works accredited to him.

55 Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?

55 He might impose upon others, but we know him well. He is the son of Joseph, and we also know Mary his mother, and his brothers, James and Joses and Simon and Judas,

56 And his sisters, are they not all with us? Whence then hath this man all these things?

56 And his sisters, we know them all, and they are in our midst every day; Then whence hath he any right claim to a greater wisdom than we possess?

57 And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house.

57 And they rejected him as an imposter. But Jesus said, Every teacher has some honour shown him wherever he may go, excepting in his own community and in his own home.

58 And he did not many mighty works there because of their unbelief.

58 And it was not possible for him to do mighty works in his home town, because they would neither believe nor accept his teaching as Truth. And as Truth must be accepted before it can liberate the consciousness enslaved by erring belief, it can readily be seen why he did not many mighty works there.

CHAPTER 14

1 At that time Herod the tetrarch heard of the fame of Jesus,

2 And said unto his servants, This is John the Baptist ; he is risen from the dead ; and therefore mighty works do shew forth themselves in him.

3 ¶ For Herod had laid hold on John, and bound him, and put him in prison for Herodias' sake, his brother Philip's wife.

4 For John said unto him, It is not lawful for thee to have her.

5 And when he would have put him to death, he feared the multitude, because they counted him as a prophet.

6 But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod.

7 Whereupon he promised with an oath to give her whatsoever she would ask.

8 And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger.

9 And the king was sorry : nevertheless for the oath's sake, and them which sat with him at meat, he commanded it to be given her.

10 And he sent, and beheaded John in the prison.

11 And his head was brought in a charger, and given to the damsel : and she brought it to her mother.

12 And his disciples came, and took up the body, and buried it, and went and told Jesus.

13 ¶ When Jesus heard of it, he departed thence by ship into a desert place apart: and when the people had heard thereof, they followed him on foot out of the cities.

14 And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.

15 ¶ And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals.

16 But Jesus said unto them, They need not depart; give ye them to eat.

16 But Jesus said unto them, They need not depart; I have told you how Mind through right thought creates all that exists,—so supply their need.

17 And they say unto him, We have here but five loaves, and two fishes.

17 And they said unto him, We know that we possess five so-called physical senses (five loaves), namely, hearing, seeing, feeling, tasting and smelling, and two metaphysical senses (two fishes), namely, reason and understanding, and that it is through the right exercise of these senses that Mind creates all, but we know not the method.

18 He said, Bring them hither to me.

18 He said, Come and I will explain and demonstrate the method by actual production.

19 And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude.

19 And he commanded the multitude to sit down on the grass, and began to explain metaphysically (looked up to heaven) to his disciples the five so-called physical senses, and demonstrated his explanation of mental creation by actually producing bread for the multitude: then he also explained the two higher senses, reason and understanding, represented by the two fishes, and demonstrated his explanations by the actual production of fishes. He gave these to the disciples and they in turn supplied the multitude and endeavored to explain to them the manner of their creating.

20 And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full.

20 And they did eat physically and mentally all that they could digest and understand, and when the fragments were gathered together, there remained twelve baskets full, that is, the thought of each of the twelve disciples was crowded to overflowing in trying to gather and retain in consciousness all that pertained to this demonstration of mental creation.

21 And they that had eaten were about five thousand men, beside women and children.

22 ¶ And straightway Jesus constrained his disciples

to get into a ship, and to go before him unto the other side, while he sent the multitudes away.

23 And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone.

24 But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.

25 And in the fourth watch of the night Jesus went unto them, walking on the sea.

26 And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear.

27 But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid.

28 And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water.

29 And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.

30 But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me.

30 But when Peter took into recognition the wind and waves, his faith in the power of his own right thought failed him and his human sense of fear overmastering his faith, he began to sink, and cried to Jesus for help.

31 And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?

31 And immediately Jesus used the power of his

Mind, and sustained him, and said, Thou couldst have done it as well as I, if thou hadst faith in the power of thy right thought to sustain thee; but thou didst doubt the ability of Mind to sustain its body and by this act of weakness thou didst fail to accomplish that which thou didst desire.

32 And when they were come into the ship, the wind ceased.

32 And as soon as Jesus entered the ship, he stilled the wind and wave through his power of right thought.

33 Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.

33 Then they that were in the ship came and worshipped him, saying, Of a truth thou dost possess the understanding of the all-might of Mind.

34 ¶ And when they were gone over, they came into the land of Gennesaret.

35 And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased;

36 And besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole.

36 And they besought him that they might only touch the hem of his garment, and as many as had the blind faith that it would do so, were healed when they touched his garment.

CHAPTER 15

1 Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying,

2 Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.

3 But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?

4 For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death.

5 But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me;

6 And honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition.

7 Ye hypocrites, well did Esaias prophesy of you, saying,

8 This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me.

9 But in vain they do worship me, teaching for doctrines the commandments of men.

9 But their worship is vain, because they are teach-

ing and asking you to observe mere man-made creeds and by-laws instead of Truth.

10 ¶ And he called the multitude, and said unto them, Hear, and understand :

11 Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.

11 It is not that which ye eat that harmeth the body, but *the evil which ye think*. This disturbeth the natural harmony of the body.

12 Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying?

12 Then came his disciples and said unto him, Dost thou realize that the Pharisees were greatly offended at what thou didst say to the multitudes?

13 But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up.

13 But he answered and said, Even though they take offense, yet must I speak the whole of the truth of Being, and every doctrine, tradition, creed, by-law or commandment that is man-made, must be exposed and destroyed by Truth.

14 Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

14 Ignore them,—they know not the truth of Being but are teaching a blind belief to blind believers, and both shall fall into the ditch.

15 Then answered Peter and said unto him, Declare unto us this parable.

15 Then answered Peter and said unto him. Please explain to us this last parable.

16 And Jesus said, Are ye also yet without understanding?

16 And Jesus said, After all I have told you of Mind being the only power, do ye not yet grasp my meaning?

17 Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught?

17 Do ye not yet realize the fact that all that ye eat is inactive or lifeless, hence devoid of power? Right consciousness is the only active element, hence the only power.

18 But those things which proceed out of the mouth come forth from the heart; and they defile the man.

18 For the words that ye speak and the thoughts that ye think proceed from the consciousness and they are the cause and have their effect on the body and if wrong, defile the body.

19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:

19 For from out of the consciousness or mind ye erringly allow evil thoughts, acts, and deeds to come forth.

20 These are the things which defile a man: but to eat with unwashed hands defileth not a man.

20 These are the thought things which express themselves upon the body as sin and sickness and they ultimate in death (the entire defilement of the body), but to eat with unwashed hands has no effect upon the body.

21 ¶ Then Jesus went thence, and departed into the coasts of Tyre and Sidon.

22 And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil.

23 But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us.

24 But he answered and said, I am not sent but unto the lost sheep of the house of Israel.

24 But he answered and said, My particular mission is to restore to the children of the nation that once knew it, the truth of Being, of which the world at large has not even a tradition.

25 Then came she and worshipped him, saying, Lord, help me.

25 Then came she and begged of him, saying, "Lord, help me."

26 But he answered and said, It is not meet to take the children's bread, and to cast it to dogs.

26 But he answered and said, It is not the part of wisdom to give the truth of Being to the ignorant, unbelieving or unfaithful.

27 And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table.

27 And she said, True, Lord: yet the ignorant, unbelieving and unfaithful may become understanders and true followers through the crumbs of Truth that they casually hear.

28 Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

28 Then Jesus answered and said unto her, O woman, truly thy faith in the power of Truth is great; and because of thy great faith, thy request will be granted thee. And her daughter was made whole from that very hour, through the faith of the mother.

29 And Jesus departed from thence, and came nigh unto the sea of Gallilee; and went up into a mountain, and sat down there.

30 And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them:

31 Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.

32 ¶ Then Jesus called his disciples unto him, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.

33 And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude?

33 And his disciples say unto him, It is impossible in this barren country to procure enough bread for so vast a number.

34 And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes.

34 And Jesus said unto them, Have ye forgotten that Mind is the only Creator, and also the demonstration of mental creation that I on a like occasion gave you? How many faculties has Mind with which to create? And they said, At the last demonstration, we thought there were five bodily faculties and two mental faculties, but now we know that all of the seven faculties (even hearing, seeing, feeling, tasting and smelling, as well as reason and understanding) are mental,—these

we know we have with which to create and we have also gathered a few little truths.

35 And he commanded the multitude to sit down on the ground.

36 And he took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude.

36 And Jesus took up the seven faculties of Mind, and the little truth they had gained and explained them again to his disciples, and demonstrated his explanation by the actual production of food, and the disciples in turn gave and explained the mental production to the multitude.

37 And they did all eat, and were filled: and they took up of the broken meat that was left seven baskets full.

37 And they did all eat mentally and physically until they were filled: and after all were filled they gathered up seven baskets full,—that is, Jesus proved that Mind, with its seven faculties, is not impoverished or diminished by giving or creating but on the other hand remains full and complete always.

38 And they that did eat were four thousand men, beside women and children.

39 And he sent away the multitude, and took ship, and came into the coasts of Magdala.

CHAPTER 16

1 The Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven.

2 He answered and said unto them, When it is evening, ye say, It will be fair weather: for the sky is red.

2 He answered and said unto them, If ye see the sky red in the evening, ye predict a fair day for the morrow.

3 And in the morning, It will be foul weather to day: for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?

3 And if ye see the sky red in the morning, ye predict bad weather for the day. O ye hypocrites, ye are wise enough to read the signs of the sky, but ye pretend not to be able to read the signs of the times.

4 A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.

4 An evil and ignorant-of-Truth generation seeketh after a sign of Truth, but ye know not Truth when it is presented; therefore the only sign that ye shall see or can understand is the sign of the prophet Jonas. He had to retrace his mental steps (renounce the mistaken viewpoint that Life is material, and accept and understand the true concept, namely, that Life is wholly mental).

5 And when his disciples were come to the other side, they had forgotten to take bread.

6 ¶ Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees.

7 And they reasoned among themselves, saying, It is because we have taken no bread.

8 Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread?

8 Which when Jesus perceived, he said unto them, O ye of little faith in the power of the Mind to create all that is needed. Why do ye worry because ye have brought no bread?

9 Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?

9 Do ye not remember that sufficient bread was produced to fill the five thousand and that I explained to you that it was accomplished through Mind,—do ye not yet understand my explanation? Have ye likewise forgotten that after all were satisfied there were gath-

ered twelve baskets full (that is, any of you with the proper understanding could and can create likewise)?

10 Neither the seven loaves of the four thousand, and how many baskets ye took up?

10 And can ye not grasp the significance of the seven loaves, symbolical of the seven mental faculties, and that none of these faculties were depleted but remained undiminished after feeding the four thousand?

11 How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?

11 How is it that ye interpret all that I say to fit your material erring view of physical life? I speak to you of the metaphysical or mental and desire to warn you against the beliefs and teachings of the Pharisees and of the Sadducees.

12 Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

13 ¶ When Jesus came into the coasts of Cæsarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?

14 And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.

15 He saith unto them, But whom say ye that I am?

15 He said unto them, But who and what do ye think I am?

16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

16 And Simon Peter answered and said, Thou art the prophesied Savior, the possessor of the true concept of Life.

17 And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

17 And Jesus answered and said unto him, Blessed art thou Simon Bar-jona, for your true mental discernment: for such a thought as thou hast just expressed could not have come to thee through erring mortal belief, but it came from Mind, from understanding, the Father or Creator of all.

18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

18 And I say also unto thee, that this very understanding is the rock of ages, the basic foundation (fundamental) truth of all Being, and upon this rock (this correct understanding of Being) I will build my teaching; and because understanding is greater than belief, the most ignorant or tenacious belief shall not be able to prevail against this understanding.

19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall

be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

19 And I will give unto thee the complete understanding of Mind. And once thou hast fully grasped it, whatsoever thou shalt bind with this understanding shall be bound in Mind; and whatsoever thou shalt loose through or with this understanding shall be loosed in Mind.

20 Then charged he his disciples that they should tell no man that he was Jesus the Christ.

20 Then charged he his disciples that they tell no man that he was the possessor of the true concept of Life.

21 From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

21 From that time forth began Jesus to show his disciples that he must go to Jerusalem and there demonstrate this truth of Being, and also that because of the fact that his teaching was contrary to that of the Pharisees, they would attempt to dispose of it by trying to destroy him. He showed them, too, that the result would of necessity be the most public death he

Note. Chapter 16, verse 21. A public death was chosen in order that the Pharisees might have no ground upon which to base a charge of fraud.

could devise,—crucifixion, and that after the crucifixion, through his understanding of the indestructibility of Life and its embodiment, he would again animate his so-called material body and show it to them.

22 Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.

22 Then Peter remonstrated with Jesus, saying, Do not contemplate this extreme sacrifice. Surely it is not inevitable that thou dost undergo so great a wrong: No, No, this must not be.

23 But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.

23 But he turned and said unto Peter, Cease tempting me, lest thou offend me: no doubt thou wouldst not speak as thou hast if thou hadst the complete understanding of Being. Thou art giving voice to thy erring human viewpoint.

24 ¶ Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.

24 Then said Jesus unto his disciples, Every one of you who desires to attain the perfect ultimate of Being, for which I am striving must abandon and reject the

present erring sense of life as being correct. This ye will find a heavy cross, but ye will need to bear this cross if ye would follow me.

25 For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.

25 For whosoever will strive to retain his physical sense of life shall lose this life; but whosoever will surrender his physical sense for the true concept of Life shall find Life to be eternal.

26 For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

26 For what does one profit in gaining all that this present erring sense of life contains, if in the end the sense of life is lost: and if one has attained the whole world, would he not at the point of death willingly give it all for the understanding that would enable him to prove that Life is eternal?

27 For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

27 For the true concept of Life shall come from perfect understanding through right thought, and it is glorious. Then the so-called mystery of Life shall be solved and it will clearly be seen that each has always received in accordance with his thought.

28 Verily I say unto you, there be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

28 Verily I say unto you, There be some standing here who shall not be overcome by the erring sense of death, because they will have discerned the true concept of Life through their understanding of Mind.

CHAPTER 17

1 And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart,

1 Later when the understanding of Peter, James, and John his brother, had unfolded to a point corresponding to the sixth day of creation as recorded in Genesis, namely, when they understood that the body (or embodiment) is the image and likeness of the mentality (the objective of Life or consciousness), Jesus elevated them to a high altitude of thought (a line of thought entirely apart from the erring sense of life).

2 And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.

2 And said, In order to demonstrate to you the truth that the body is the objective state of consciousness, I, through a thought process, shall change my bodily appearance from the erring fleshy sense to a purely mental concept. His demonstration and explanation were as clear as the sun, and his body and clothing expressed a perfection, far greater than they had ever thought possible, and proved to them that all his previous teaching was correct.

3 And, behold, there appeared unto them Moses and Elias talking with him.

3 And as the disciples grasped the understanding of his explanation, it became clear to them that this was what Moses and Elias attempted to teach the children of Israel.

4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles: one for thee, and one for Moses, and one for Elias.

4 Then answered Peter and said unto Jesus, Master, I thank thee for having unfolded this Truth to us, and if it meets with thy approval, I would suggest that we teach the children of Israel, from the teachings of Moses and Elias, as well as from thine own, for this will induce them to give more heed.

5 While he yet spake, behold a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased: hear ye him.

5 While yet he spake he saw his mistake, for he was conscious that neither of these teachers had fully reached the absolute ultimate of Being, and therefore could not demonstrate it fully but that Jesus did comprehend the perfect ultimate, and therefore must be the only leader.

6 And when the disciples heard it, they fell on their face, and were sore afraid.

6 And when the disciples realized that only in the way that Jesus had outlined could they gain the perfect ultimate of Being, they were sore afraid that they would not be able to accomplish it.

7 And Jesus came and touched them, and said, Arise, and be not afraid.

7 But Jesus assured them that they all could accomplish it as their thought and understanding arose above the purely physical viewpoint of life, and that they need not fear failure.

8 And when they had lifted up their eyes, they saw no man, save Jesus only.

8 And as their hope and faith increased, they decided to follow no other teaching but that of Jesus only.

9 And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.

9 When the demonstration was ended and their thought had reassumed the normal of the thought of the world, he told them to tell the demonstration they had seen to those only whose thought had risen or been awakened to the true concept of Life (had risen from the dead).

10 And his disciples asked him, saying, Why then say the scribes that Elias must first come?

11 And Jesus answered and said unto them, Elias truly shall first come, and restore all things.

11 And Jesus answered and said unto them, Elias the prophet or annunciator, was prophesied to come first and announce the restoration of all things to their primal element, namely, Mind.

12 But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them.

12 But I say unto you, That Elias, the prophet, has already been here, and has prophesied of my coming, but the people understood not his mission and heeded not his prophecy and even destroyed him. Likewise they do not comprehend the true concept of Being that I am teaching, and will destroy me as they destroyed Elias.

13 Then the disciples understood that he spake unto them of John the Baptist.

14 ¶ And when they were come to the multitude, there came to him a certain man, kneeling down to him, and saying,

15 Lord, have mercy on my son: for he is lunatick, and sore vexed: for oftentimes he falleth into the fire, and oft into the water.

16 And I brought him to thy disciples, and they could not cure him.

17 Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me.

17 Then Jesus answered and said, O this generation

of doubters, with no faith in the right and an obstinate clinging to the wrong, how long before you can understand Truth? How long before you forsake your erring viewpoint of life and embrace the true viewpoint? Bring the boy hither to me, and I will demonstrate the truth about Life to you.

18 And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour.

18 And Jesus rebuked the devil (and Jesus corrected the error in the consciousness of the boy through Truth), and he was freed from the belief and was then whole or healed.

19 Then came the disciples to Jesus apart, and said, Why could not we cast him out?

19 Then came the disciples to Jesus apart, and said, Why could we not heal this boy when we were able to heal others of various afflictions?

20 And Jesus said unto them, Because of your unbelief: for verily I say unto you, if ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.

20 And Jesus said unto them, Because of your unbe-

Note. Chapter 17, verse 18. By mentally explaining and holding to the truth of Life, namely, that Life is God and is one perfect whole. That lunacy has no place in Life and is no part of it, but is the result of erring fear thought. This destroyed the error or mental mistake known as lunacy in the boy's consciousness.

lief (because of your lack of faith in the power of your own right thought). This form of error appeared greater to you than others that ye had cast out, and because ye thought this was a greater error, ye doubted the power of right thought (Truth) to cast it out, hence your failure. If ye have the same faith in your thought that a mustard seed has in itself, namely, faith that it will grow to maturity, ye shall merely command, and your faith in your words will bring it to pass. Nothing shall be impossible to you, for this is the law of Mind:—*And God spake and it was so.* In other words, the Mind shall think and it shall appear.

21 Howbeit this kind goeth not out but by prayer and fasting.

21 However these deep-seated erring beliefs can not readily be destroyed without previous preparation of the mental power, through deep and careful meditation on the truth of Being, and careful abstention from the thought that the erring human viewpoint is the truth of Life.

22 ¶ And while they abode in Gallilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men :

23 And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry.

24 ¶ And when they were come to Capernaum, they that received tribute money came to Peter, and said, Doth not your master pay tribute?

25 He saith, Yes. And when he was come into the

house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?

26 Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free.

27 Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.

CHAPTER 18

1 At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

2 And Jesus called a little child unto him, and set him in the midst of them,

3 And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

3 And said, Except ye change your thought from the bodily to the purely mental (from the material to the metaphysical) concept of Life or Being, and become teachable as are little children, with no clinging to previous erring convictions, ye can not gain an understanding of the science of Being and the harmony or heaven that accompanies this understanding.

4 Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

4 Whosoever therefore shall lay aside all the present erring misconceptions and convictions of material life, and shall become as receptive or teachable as this child, such an one shall gain the true understanding of Being rapidly and to a great depth.

5 And whoso shall receive one such little child in my name receiveth me.

5 And whosoever shall teach one such little child (one ready and receptive) the true concept of Life, shall thereby gain for himself my understanding of Life.

6 But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck and that he were drowned in the depth of the sea.

6 But whosoever shall cause one who is ready and receptive to my teaching to think wrongly or differently, will be dragged down by his own erring belief, and this erring belief will retard his progress more effectually than would a millstone about his neck hold his body beneath the water.

7 ¶ Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!

7 Woe unto the world because of wrong thinking, wrong teachings, and wrong concepts. As reasoning beings it necessarily follows that in the search for Truth, erring concepts shall be formed and erring thought indulged; but woe unto that individual through whom these erring concepts or teachings come, because, being convinced that his erring teaching is correct, he can scarcely be convinced otherwise, and erring teachings bring woe and suffering.

8 Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.

8 Wherefore if thy most cherished thought or belief causes thee to think erringly, cast it out. It is better for thy progress that thou hast no thought or belief, than one that is erroneous, because erring thoughts and beliefs are the direct causes of all suffering.

9 And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.

9 And if thy most cherished possession causes thee to think erringly, forsake it, for it is better for thy progress that thou hast few or no possessions, if they impede thee in gaining the true understanding of Being.

10 Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

10 Take heed that ye make not the mistake of thinking that the innocent, pure and loving thought of a child is of no value, for I say unto you, that in the realm and reign of harmony the childlike loving thought is ever the natural outflow of natural good, the Father or Cause of all harmony.

11 For the Son of man is come to save that which was lost.

11 For the loving or right thought (the true concept of Being) will restore the understanding of universal harmony.

12 How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

13 And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray.

14 Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

14 Even so it is not the will or law of natural good (the Father or Cause of all harmony) that the very least individual shall not know the law of universal and harmonious Being.

15 ¶ Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

15 And to further the law of universal harmony, if thy fellow being trespass against thee, go and kindly tell him his mistake, and that he is offending the law of universal harmony. If thou dost it well, he will, perhaps, hear thee and thou wilt have gained thy brother.

16 But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

16 But if he will not hear thee, do not become angry and thereby cause thyself to offend the law of harmony. Far better is it to take a few friends and go again to him, and he can perhaps be convinced through their statements,

17 And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

17 And if he shall not listen to thee or thy friends, explain to him through the understanding of the science of Being, the effect or ultimate result that must accrue to him because of his persistence in his error. If he pays no heed to this, thou art then at liberty to let him go his way, conscious that thou hast at least done thy duty by thy fellow-man.

18 Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.

18 Verily I say unto you, Whatsoever ye shall bind with the understanding of Being shall be bound in Mind, and whatsoever ye shall loose with this understanding shall be loosed in Mind.

19 Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask,

it shall be done for them of my Father which is in heaven.

19 Again I say unto you, That if two individual mentalities shall agree (come to agreement) as to the understanding of the facts or science of Being, namely, that God is all (that the good alone is the all of Life), this Truth shall be manifest in the destruction of the ill or error which they desire destroyed. God, natural good (the Cause of all), works continually to sustain eternal harmony.

20 For where two or three are gathered together in my name, there am I in the midst of them.

20 For where two or three who know the true concept of Being are gathered together, there natural good (the Cause of all) will manifest universal harmony, the truth of Being.

21 ¶ Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

22 Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven.

22 Jesus saith unto him, I say not merely seven times: but times without number.

23 ¶ Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.

23 To illustrate to you the necessity of cultivating

a forgiving state of mind, I will liken the ultimate of Being, namely, the perfect state of Mind, to a king who asked an accounting from all his servants.

24 And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents.

24 And as the accounting proceeded, one was brought to him which owed him ten thousand talents.

25 But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

25 But this servant, not having this much money, the king ordered that he, and his wife and children, be sold into slavery, and thus the king would obtain the money to pay the indebtedness of the servant.

26 The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

26 When the servant heard that he was to be sold into slavery, he besought the king not to do so, but offered to become the slave of the king, promising that with patience on the king's part he would earn his freedom by hard work.

27 Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

27 The love and devotion of the servant for him

moved the king to have compassion, and he cancelled the debt in return for the loyalty and devotion manifested.

28 But the same servant went out, and found one of his fellow-servants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest.

28 But this same servant went out and found one of his fellow-servants which owed him a very small sum; "and he laid hands on him, and took him by the throat, saying, Pay me that thou owest."

29 And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

29 And like the servant had fallen at the feet of the king and prayed for more time, so also the fellow-servant begged for more time.

30 And he would not: but went and cast him into prison, till he should pay the debt.

30 But the servant whose debt the king cancelled was hard-hearted and unforgiving, and had his fellow-servant cast into prison until the debt be paid.

31 So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done.

31 Others who saw this unforgiving act, came to the king and told him of it.

32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

32 Then the king had the man called before him and said, O thou wicked and unforgiving servant, I cancelled all thy debts when thou didst beseech me.

33 Shouldst not thou also have had compassion on thy fellowservant, even as I had pity on thee?

33 Why didst thou not do likewise to thy fellow-servant?

34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

34 And the king was wroth and delivered him to the tormentors till he should pay all that was due unto him.

35 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

35 Mind is God or Cause, the judge of all, and if ye cultivate an unforgiving state of consciousness toward others, this habitual unforgiving state of your consciousness will hold an unforgiving attitude toward

your own shortcomings: therefore, ye will be compelled to pay the last farthing to outraged Love; whereas, if ye cultivate a forgiving state of consciousness toward others, this same habitual state of forgiveness will judge you with forgiveness for your shortcomings, for Love forgives all.

CHAPTER 19

1 And it came to pass, that when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judæa beyond Jordan;

2 And great multitudes followed him; and he healed them there.

3 ¶ The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?

3 The Pharisees also came and sought to entrap him into making statements which they might use against his teaching, so they asked him this question, "Is it lawful for a man to put away his wife for every cause?"

4 And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female,

4 So delicate is the question of wedded life, and so prone are the evil minded to take advantage of any statement that might be construed in favor of lust, and so little known is the actual truth as symbolized forth in the marriage relation, that the Master took recourse to the purely metaphysical in his answer. He

spake, therefore, in tongues (used the scriptural code) to cover the great metaphysical Truth, namely, the blending or becoming one of Truth and Love in the metaphysical, before perfection is attained, symbolized by human marriage. As in his day, so in this day, it would not be the part of wisdom to impart to those who are not ready, this greatest of all truths. Suffice it that Jesus called their attention to the male and female of God's creating, Truth and Love, the two active elements of God,—Truth representing the male element of Life or Mind, and Love representing the female element of Life or Mind.

5 And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?

5 And because it is a law of Life that consciousness shall consist of equal parts of Truth and Love, the male element or Truth will seek to add unto itself the Love element in order to become a perfect or complete consciousness. In this quest, obligations to the human father and mother will be swept aside, and these two elements become one in perfect Being.

6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

6 Thereafter they are no more two elements, but one higher element,—What therefore Wisdom hath ordained for our completeness will prevail despite all counter-effort of humankind.

7 They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away?

8 He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.

8 He saith unto them, Moses, knowing your unforgiving nature, and your lack of the understanding of the Actual, as shadowed forth by the marriage relation, thought it best to allow you to put away your wives rather than to have you in your ignorance and hard-heartedness, abuse them; but it is not in accordance with divine Wisdom, nor with the higher laws of Being.

9 And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

10 ¶ His disciples say unto him, If the case of the man be so with his wife, it is not good to marry.

11 But he said unto them, All men cannot receive this saying, save they to whom it is given.

12 For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

13 ¶ Then were there brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them.

14 But Jesus said, Suffer little children, and forbid

them not, to come unto me: for of such is the kingdom of heaven.

14 But Jesus said, Permit the little children to come unto me, for they are more susceptible to the teaching of Truth than their parents with their erring convictions.

15 And he laid his hands on them, and departed thence.

16 ¶ And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?

17 And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments.

17 And he said unto him, Why callest thou me good? Good is synonymous with God, and God is perfect Being, and I have not yet attained the perfect ultimate of Being, or God state: but if thou wouldst enter into and understand the truth of Being, keep the commandments.

18 He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

18 He said unto him, Which? Jesus answered (using the scriptural code the spiritual or actual meaning of his answer is as follows): Thou shalt not mistakenly believe that Life is destructible, for Life is God; Thou shalt not adulterate the truth of Being

with thy erring views; Thou shalt not erringly give power to anything but Mind, for to do so is to attribute the power of Mind to things that have no power, for Mind is the only Cause; Thou shalt not admit that evil is real or has power, lest the body which is the embodiment of consciousness express or bear witness to this falsity.

19 Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself.

19 Acknowledge Mind only as the Cause and Creator of all; and understand that thy neighbor is of the same substance as thyself; and that his destiny, like thine, is the perfect ultimate of all Being.

20 The young man saith unto him, All these things have I kept from my youth up: what lack I yet?

20 The young man took the words of Jesus literally and answered, "All these things have I kept from my youth up; what lack I yet?"

21 Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.

21 Jesus answered, If thou dost wish to attain the perfect ultimate of Being, cast out the belief that material possessions are real treasure, by gaining an understanding of Truth; then teach Truth to those who are ready to be taught; and by so doing thou wilt acquire a demonstrable understanding of Life. The only thing thou canst take from this to the higher

plane is thy understanding of Life, and this very understanding is the true treasure of heaven: thou canst accomplish all this by following my teaching.

22 But when the young man heard that saying, he went away sorrowful: for he had great possessions.

23 ¶ Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.

23 Then said Jesus unto the disciples, In fact and in truth I say unto you, It is almost an impossibility for a rich man to gain the ultimate of Being.

24 And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

24 Yea, it is easier for a camel to go through the eye of a needle than for a rich man to gain the ultimate of Being.

25 When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved?

25 When his disciples heard this they were exceedingly amazed, saying, Who, then, can be saved, for we have always courted the favor of the rich?

26 But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible.

26 But Jesus said unto them, According to the erring human sense of things, the illustration would seem to exclude practically everyone, but according to metaphysics, it is correct. The rich man leans or depends upon his riches, mistakenly thinking that material possessions are power. The only way, however, to attain the perfect ultimate of Being is to acquire an understanding of Truth and rely solely upon this understanding.

27 ¶ Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore?

27 Then Peter said unto him, Behold we have forsaken all and followed thee: now what shall be our reward?

28 And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

28 And Jesus said unto them, In fact and in truth I say unto you, That ye which gain an understanding of the true regeneration, namely, when ye clearly understand my teaching pertaining to the elevation of the so-called human consciousness to its rightful state, *divinity*, then ye shall all see clearly how to judge the errors of your fellow-being.

29 And every one that hath forsaken houses, or

brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life.

29 And every individual that has forsaken material possessions, friends or relatives, to gain the understanding of the ultimate of Being by following my teachings, shall gain an hundred fold of all things, and also that which is an hundred fold more precious,—the demonstrable understanding that Mind is the only Creator, and that Life is eternal, being self-sustained.

30 But many that are first shall be last; and the last shall be first.

30 But many who are accorded leadership and who are admired for intellectual attainments, shall be the last to grasp this Truth, and others not so esteemed shall be the first to do so. The reputed brilliant mind believes it already knows the truth of Life, and, therefore, is not open or teachable, while the so-called dullard may be ready and anxious for the opportunity to learn and is, therefore, receptive to this teaching.

CHAPTER 20

1 For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard.

1 To further illustrate to you my saying: "The first shall be last and the last shall be first," I will liken the ultimate of Being to a man who has some labour to be performed. From the very beginning of existence (early in the morning) the ultimate of Being has sought labourers to solve the problem of Being.

2 And when he had agreed with the labourers for a penny a day, he sent them into his vineyard.

2 The recompense for this labour is the understanding of Life self-sustained, namely, eternal Life, and those who entered the work first agreed to labour for this reward.

3 And he went out about the third hour, and saw others standing idle in the marketplace,

3 Later others desired to begin work on the problem of Being.

4 And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.

4 They entered the vineyard and began to work, the promise being that they should receive whatever was right for their work.

5 Again he went out about the sixth and ninth hour, and did likewise.

5 Again, others, at a still later period, entered into this work, and were promised a just recompense for their labour.

6 And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?

6 Later, in the constant progression toward the solution of the problem of scientific Being, when nearly solved ("the eleventh hour"), the ultimate of Being spake to the idlers, saying, Why do ye not go to work and help solve the problem of your Being?

7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive.

7 They say unto him, Because we have not been told that there is any problem of Being to solve. We have been taught that all that is necessary to gain heaven is to wait in idleness until we die, doing as nearly right

in the meantime as we can. The ultimate of Being saith unto them, Ye must all work out your own salvation (the problem of perfect Being), and the opportunity to do so is always present: and, though ye enter the labour at the eleventh hour, ye shall receive a just reward.

8 So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first.

8 When the problem of Life (perfect Being) was solved, the Lord (the ultimate of Being) spoke through the true concept, saying, Call the labourers and give them their reward, beginning from the last to the first.

9 And when they came that were hired about the eleventh hour, they received every man a penny.

9 And when they came that had begun work when the problem was nearly solved (the eleventh hour), they received eternal Life.

10 But when the first came, they supposed that they should have received more; and they likewise received every man a penny.

10 But when the first came, they supposed they should receive more, because they had laboured long; but they likewise received eternal Life.

11 And when they had received it, they murmured against the goodman of the house,

11 And the human sense, not understanding that the ultimate of Being consists of understanding (which is gained rapidly by some, while others strive years for it), murmured against the good man of the house (the Lord),

12 Saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.

12 Saying, These last have laboured but a short time and they have taken advantage of what we have learned of the problem of Being. It is not just that they be made equal with us who have laboured for so long a time.

13 But he answered one of them and said, Friend, I do thee no wrong: didst not thou agree with me for a penny?

13 But Justice answered one of them and said, Friend, I do thee no wrong: thou hast received all that was promised thee, in fact, all there is in Life.

14 Take that thine is, and go thy way: I will give unto this last, even as unto thee.

14 Murmur not, therefore, but enjoy that which thou hast gained, and be not envious of those last, who also enter into their joy.

15 Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?

15 The science of Being belongs to Life, and he who at any time solves Life's problem, is entitled to the full reward. Art thou displeased because the plan of Life is as it is?

16 So the last shall be first, and the first last: for many be called, but few chosen.

16 So those who enter last (those of the present period who strive to solve Life's problem) shall be the first to solve it, because they profit by the discoveries of those gone before; for many have attempted the solution in the past, but few have succeeded.

17 ¶ And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them,

18 Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death,

19 And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again.

20 ¶ Then came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him.

21 And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom.

22 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able.

22 But Jesus answered and said, Ye have not the least conception of the magnitude of your request, for to sit on my right hand and my left, entails much. Are ye equal to being put to so-called death, and could ye resurrect or re-animate your so-called human bodies? Have ye the self-sufficient faith and understanding necessary to enable you to accomplish this greatest of all work? Having no conception that this must be accomplished through the understanding of Life alone, but believing from the human standpoint, that a mysterious God would resurrect them, should they permit themselves to be put to death, they answered, We are able.

23 And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father.

23 But Jesus was not deceived and realized that they spoke as they did through blind faith. In order not to discourage them, however, he said, Yes, it is true, ye shall need to work out this same problem of so-called death, and to gain the understanding of Life that I have gained: but to sit at my right and at my left is not in the nature of a gift. This must be earned and gained through an understanding of the ultimate of Being.

24 And when the ten heard it, they were moved with indignation against the two brethren.

24 Later the other disciples heard of the request, and were angry to think that two of their number had tried to gain what they all supposed were the best places in heaven.

25 But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.

25 But Jesus called them unto him and said, Ye imagine that heaven is governed as the Gentiles govern their country, that is, ye imagine that the princes and those who are great, exercise authority over the others.

26 But it shall not be so among you: but whosoever will be great among you, let him be your minister;

26 But heaven is not conducted on this basis, neither shall it be so among you, but it is just the reverse.

27 And whosoever will be chief among you, let him be your servant:

27 He who is of the most service to others, he who does the most kindly and loving acts, shall be the greatest, for to those who live in this way, true understanding comes most quickly.

28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

28 Is not this the example I am setting for you,—am I not ministering to your wants? I did not come to induce you to become my servants, but rather to serve you, even to the point of giving up the human sense of Life. This I do that I may be of service to you in demonstrating the truth of eternal Life, offering myself as a ransom, as it were, for all human-kind. By individually going through the erring sense of so-called death I will prove that there is no death, and your belief in it will be liberated by my demonstration.

29 And as they departed from Jericho, a great multitude followed him.

30 ¶ And behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou son of David.

31 And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, thou Son of David.

32 And Jesus stood still, and called them, and said, What will ye that I shall do unto you?

33 They say unto him, Lord, that our eyes may be opened.

34 So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed him.

CHAPTER 21

1 And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples,

2 Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me.

2 This was done to demonstrate that the faculties of Mind, namely, knowing and seeing, are not limited by distance, for the disciples found things as Jesus said, and the ass and colt were necessary to objectively fulfill the prophecies pertaining to Jesus.

3 And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them.

3 Here, again, the Master demonstrated the far-reaching power of right consciousness, in that he gained the consent of the owner metaphysically.

4 All this was done that it might be fulfilled which was spoken by the prophet, saying,

4 All this was done to figuratively conform to the figurative prophecy, so that none could cavil, but the

metaphysical or spiritual meaning of the prophecy is as follows:

5 Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

5 Tell the children of Israel that the Savior of the world is not coming out of the heavens with great pomp and splendor as they suppose, but he will come in humility and meekness; and the basis or principle of his teaching (where he sitteth), you will think the height of stupidity (represented by the ass), and his teaching (the product of his understanding, represented by the colt), you will consider as sheer ignorance, the product or outcome of his supposed stupidity.

6 And the disciples went, and did as Jesus commanded them,

7 And brought the ass and the colt, and put on them their clothes, and they set him thereon.

8 And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way.

9 And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.

10 And when he was come into Jerusalem, all the city was moved, saying, Who is this?

11 And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

12 ¶ And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves,

13 And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.

14 And the blind and the lame came to him in the temple; and he healed them.

15 And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David; they were sore displeased,

16 And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read. Out of the mouth of babes and sucklings thou hast perfected praise?

17 ¶ And he left them, and went out of the city into Bethany; and he lodged there.

18 Now in the morning as he returned into the city, he hungered.

19 And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away.

Note. Chapter 21, verse 19. Jesus, ever ready to seize an occasion to enlighten his disciples, saw in the barren or worthless tree an opportunity to give them an object lesson in the science of Being. In his illustration he likened the worthless tree to the erring and worthless thought in consciousness, the thought that is sick and sinful, and explained to them that they, with the understanding of the truth of Being, could speak with authority to the erring thought in consciousness as he had spoken to the fig tree, and that as a result the erring thought and its evil manifestation would wither away and thereby restore harmony.

19 "And when he saw a fig tree in the way, he came to it and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward forever."

20 And when the disciples saw it, they marvelled, saying, How soon is the fig tree withered away!

20 The disciples, not catching the import of the lesson of the destruction of the worthless tree, wonderingly remarked, It is marvelous how quickly this tree withered away at the words of Jesus.

21 Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.

21 Jesus, desiring that the metaphysical lesson be not lost, said unto them, In fact and in truth I say unto you, If ye have faith and doubt not the power of Mind (of right thought), ye shall not only be able to cast the barren and worthless thought out of yourselves and others, but also if ye shall say to the most terrible or terrifying thought, Leave me and return to your native nothingness, and shall not doubt the power of right thought to accomplish it, it shall be accomplished.

22 And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

22 Not only is this true regarding the destruction of erring thought, but every right and good thing that ye desire ye shall receive, if ye have faith in Mind and understand the power of your own right thought.

23 ¶ And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority?

23 And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching and said, What is the power by which thou doest thy works, and where didst thou obtain it?

24 And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things.

24 Jesus, not wishing to instruct the evil-minded, and still not wishing it to appear that he was unwilling to answer them, asked a question which he knew they dared not answer, saying, I will also ask you a question and if you will give me the answer, I will tell you how to obtain the power that I possess.

25 The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying. If we shall say, From heaven; he will say unto us, Why did ye not believe then him?

25 The baptismal rite, instituted by John (significant of the purification of the individual conscious-

ness), was it of God or was it the mere subterfuge of a designing man? And they reasoned among themselves, If we say, From God, he will say unto us, Why did ye not then conform thereto?

26 But if we shall say, Of men; we fear the people: for all hold John as a prophet.

26 But if we shall say, It was the work of a crafty and designing man, the people who believe that John was a prophet will do us harm.

27 And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.

27 And they answered Jesus, and said, We can not tell. And he said unto them, Neither tell I you what the power is that enables me to do these mighty works,

28 ¶ But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work to day in my vineyard.

28 Your actions at the present time can be clearly illustrated by this parable: A certain man had two sons, one of these sons typifying the so-called sinners of the day, namely, the publicans and harlots, the other son typifying the so-called polished and learned men of the day. The father went to the son typifying the publican and harlot and said, Son, go to work in my vineyard (the vineyard of perfect Being) and learn the perfect ultimate of all Being.

29 He answered and said, I will not: but afterward he repented, and went.

29 But the son openly refused, saying, I do not believe in the perfect ultimate of Being,—but, later, changed his mind and went to work to solve Life's problem.

30 And he came to the second, and said likewise. And he answered and said, I go, sir: and went not.

30 Then the father went to the second son and said likewise. And the polished and learned man craftily said, I go, sir, but merely made a pretense of doing so; and, in fact, did not try to solve the problem of Being.

31 Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.

31 Now I ask you, which of these two did the will of the father? They say unto him, The first. Jesus said unto them, Ye are right, for those whom ye call publicans and harlots enter more readily than ye crafty ones into the work of solving the problem of the perfect ultimate of Being.

32 For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him.

32 We have the proof of this, in that when John came preaching the way of righteousness, ye believed him not; but the publicans and harlots followed his preachings, and even now that ye are more nearly convinced that John was right, ye will not repent and follow the way he pointed out.

33 ¶ Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country:

33 I will tell you another parable which may help to enlighten you. We will liken the perfect ultimate of Being to a man who owned a perfect and fully equipped vineyard, including the tower and wine presses. The owner, going away, let it out to husbandmen, leaving the management entirely in their hands. This vineyard typifies a perfect world, lacking nothing necessary to its completeness, and the husbandmen, the human race in charge of this perfect world.

34 And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.

34 And when the time of fruition drew near, the owner sent his servants to receive the fruit. The fruit symbolizes the perfection or perfect unfoldment of each individual consciousness, and the servants of the owner signify those who have unfolded to a greater

degree than the average individual and are the way-showers to self-perfection, namely, the prophets of old.

35 And the husbandmen took his servants, and beat one, and killed another, and stoned another.

35 But humankind instead of following after the teachings of the prophets, beat one, killed another, and stoned others.

36 Again, he sent other servants more than the first: and they did unto them likewise.

36 At a later period other prophets appeared, more numerous than at first, but humanity did likewise to these way-showers.

37 But last of all he sent unto them his son, saying, They will reverence my son.

37 And last of all there came one who had the full and complete right concept of Life, the very Intelligence individualized (the *heir* of Intelligence), and the hope was that blind and believing humanity would surely recognize in his teachings the very Truth, and would give heed to him.

38 But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance.

38 But when the leaders saw the effect of the Truth

that was being taught to the people, they said, This teaching is, no doubt, right, but it is almost directly opposed to that which we have taught as Truth. If we do not kill this teacher, our influence over the people will be destroyed, therefore, let us kill him and again regain our control of the masses.

39 And they caught him, and cast him out of the vineyard, and slew him.

39 And they caught the teacher of all Truth and killed him and blotted out his teachings from the minds of the people.

40 When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?

40 Now I ask you, What do ye suppose the owner of that vineyard (changeless justice) will do to these husbandmen when the time of judgment comes?

41 They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.

42 Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?

42 "Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvelous in our eyes?" The

meaning of this statement is that the actual principle or basis by which Life's problem must be solved was rejected by the race of people whose ancestors had discovered it because considered of no value in solving Life's problems, but that later it would be re-discovered by another nation and become the keystone to perfect existence: this re-discovery is the result of the return to natural goodness, and its simplicity elicits wonder that it was ever rejected by the so-called worldly wise.

43 Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

43 Therefore I say unto you who are the descendants of this race, that the truth relative to the solution of perfect Being has been lost by you, and will be re-discovered by another nation,—a nation that will bring forth the fruits of this knowledge, namely, perfect Being.

44 And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

44 And whosoever shall stumble in thought because of this basis or principle (reject it) shall lose the perfect way. But this principle will grind to powder all previous erring beliefs of life held by one who grasps and understands the principle that Life is eternal.

45 And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.

46 But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

CHAPTER 22

1 And Jesus answered and spake unto them again by parables, and said,

2 The kingdom of heaven is like unto a certain king, which made a marriage for his son,

3 That the perfect ultimate of Being is governed by Fact, by actual Truth, was first discovered by the Jewish race, and to this race came the call, Come to the marriage feast, that is, unite or conform your thought with Fact or Truth,—be at one with it.

4 And sent forth his servants to call them that were bidden to the wedding: and they would not come.

5 To this end the prophets with their higher understanding bade those who possessed this Truth to come and conform their thought to Fact, but they would not.

6 Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage.

7 Again more prophets came, and in their endeavor to induce the entire Hebrew race to cease believing

and to think only in conformity with Fact, they told the Jews that the perfect Life was then ready and attainable, and that every good thing was ready to be enjoyed by them at once, saying, "The kingdom of heaven is at hand."

5 But they made light of it, and went their ways, one to his farm, another to his merchandise :

5 But the believing Hebrews made light of these great truths, and continued to follow after their own man-made beliefs, one thinking that happiness was dependent upon his farm and others on their merchandise.

6 And the remnant took his servants, and entreated them spitefully, and slew them.

6 While the extremists in their mistaken zeal to uphold their erring sense of a mysterious God, took the prophets, misused them, and in some instances killed them.

7 But when the king heard thereof, he was wroth : and he sent forth his armies, and destroyed those murderers, and burned up their city.

7 But these errors brought their own destruction, for the law of Fact is destructive to fable. Those who killed the prophets naturally thought that Life was destructible, and consequently suffered the results of such erring thought, in that they also succumbed to the belief in death. Their is a veritable army of sick

thoughts, supposed to bring death, and these must be destroyed.

8 Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.

8 The descendants of the Hebrew race, having disregarded the teachings of the prophets, and having rejected the stone (the principle of perfect Being), to follow after their own misconceptions of Life, God, it was imperative that the prophets go elsewhere. This race to which they went, known as the Gentiles, was, as Jesus foresaw, broader in its views of life and therefore more ready to accept the teaching of truth than the orthodox Jews.

9 Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.

9 Here again Jesus pointed out that his disciples would go out into the highways and byways (to those other than of the Jewish faith), and bid them conform their thought to the fact or truth of all Being.

10 So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.

10 So it proved that the disciples went forth into strange countries and preached the good spell (gospel) to all, both bad and good. Those who reformed (those who relinquished their former beliefs), and gained the understanding of the truth of Life, natu-

rally came to the marriage feast (they conformed their thought to the fact or truth of Being).

11 ¶ And when the king came in to see the guests, he saw there a man which had not on a wedding garment:

11 The garment worn at this wedding feast was the actual *understanding* of Being, and among the guests was one who thought he could gain a seat at the feast of perfect Being without the necessary garment (*understanding*). The garment he wore was human belief and as Life is self-sustained through an understanding of what constitutes Life,

12 And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.

12 This one, when put to the test, revealed his lack of the actual understanding of Life and therefore could not demonstrate Life to be eternal.

13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth.

13 And he found himself bound hand and foot in thought, by his own erring beliefs and the general human beliefs that he had accepted as true, thereby making them his own; and therefore he could not maintain the perfect state (eternal Life) to which he erringly thought he was entitled, and in great sorrow bewailed the time he had lost in mere belief.

14 For many are called, but few are chosen.

14 For many there are who believe they know Life, but few there are who actually understand Life, as it really is.

15 ¶ Then went the Pharisees, and took counsel how they might entangle him in his talk.

16 And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men.

17 Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not?

18 But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites?

19 Shew me the tribute money. And they brought unto him a penny.

20 And he saith unto them, Whose is this image and superscription?

21 They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's.

22 When they had heard these words, they marvelled, and left him, and went their way.

23 ¶ The same day came to him the Sadducees, which say that there is no resurrection, and asked him,

23 The same day came to him the Sadducees, which taught and believed the non-existence of a hereafter, but that life ends with the grave, and they asked Jesus a question,

24 Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

25 Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother:

26 Likewise the second also, and the third, unto the seventh.

27 And last of all the woman died also.

28 Therefore in the resurrection whose wife shall she be of the seven? for they all had her.

29 Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.

29 Jesus answered and said unto them, Your question is entirely in error, and this is because ye do not understand the meaning of the scriptures or the nature of God.

30 For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

30 The meaning of the resurrection is not to die and live again, but to be resurrected from the erring human sense of Life, through gaining an understanding of the truth of Life. In other words, an understanding that Life is eternal and self-sustained, and that death is merely an erring mental phenomenon which is the resultant of the erring mortal belief in death. When this perfect understanding is attained, the human sense of physical conception will be seen to be an error, and consequently no more indulged, for in heaven (in the

true state), we shall be found purely mental beings with no desire for physical intercourse.

31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,

32 I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

32 I am the God, Mind, understanding, that Abraham had, and the God, Mind, understanding of Isaac, and the God, Mind, understanding of Jacob. True understanding is not the understanding (the God) of those who suppose or believe they can die, but the understanding (the God) of those who know Life is self-sustained and eternal through this understanding of eternal Life.

33 And when the multitude heard this, they were astonished at his doctrine.

33 And when the multitude heard this they were astonished at his teaching.

34 ¶ But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

35 Then one of them, which was a lawyer, asked him a question, tempting him, and saying,

36 Master, which is the great commandment in the law?

37 Jesus said unto him, Thou shalt love the Lord thy

God with all thy heart, and with all thy soul, and with all thy mind.

37 Jesus said unto him, Thou shalt strive to understand the true concept of Life (the Christ), which is, that the Mind is thy Life, the Creator of all and the only power. To sense this merely is not enough,—thou must gain through reason and understanding, to the point of actual demonstration, an absolute conviction of the heart that this is Truth.

38 This is the first and great commandment.

38 This is the first or greatest Truth or law that must be brought out or comprehended.

39 And the second is like unto it, Thou shalt love thy neighbour as thyself.

39 And the second is much like it, Thou shalt also understand that thy neighbour (every one and every thing) is Life, is Mind, and an equal participant in the one complete whole.

40 On these two commandments hang all the law and the prophets.

40 These two laws or truths are the basis or Principle of all Life, and of the teachings of the prophets.

41 ¶ While the Pharisees were gathered together, Jesus asked them,

41 At a meeting of the Pharisees, Jesus asked them,

42 Saying, what think ye of Christ? whose son is he? They say unto him, The son of David.

42 Saying, What do ye think of the Christ,—was he to be a physical being? They answer him, Yes, for according to prophecy he was to be a true descendant of David.

43 He saith unto them, How then doth David in spirit call him Lord, saying,

43 Jesus saith unto them, How, then, do ye reconcile your views with David's statement, wherein he calls him his Master or Savior. Here are his words:

44 The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?

44 The Master or Savior said unto my Master or Savior, "Sit thou on my right hand, till I make thine enemies thy footstool."

45 If David then call him Lord, how is he his son?

45 If David then called him his Master or Savior, how, then, could he be a physical being who was destined to appear at a future time?

46 And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.

CHAPTER 23

1 Then spake Jesus to the multitude, and to his disciples,

2 Saying, The scribes and the Pharisees sit in Moses' seat :

2 The lawyers, politicians, doctors and ministers, are the rulers of this material state, the same as Moses was ruler in his time.

3 All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not.

3 Therefore, observe the laws of the land and comply with them, but do not do as these erring law-makers do, for they make laws but do not comply with them.

4 For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers.

4 For they bind heavy burdens upon humankind, but they themselves ignore these burdensome laws.

5 But all their works they do for to be seen of men : they make broad their phylacteries, and enlarge the borders of their garments,

5 But all their pretended compliance with the law is insincere, even the wearing of their phylacteries openly is to hide the hypocrite underneath,—the particular style of their garments is for the same purpose.

6 And love the uppermost rooms at feasts, and the chief seats in the synagogues,

6 At heart their greatest concern is the uppermost rooms at feasts and the ruling seats among the law-makers.

7 And greetings in the markets, and to be called of men, Rabbi, Rabbi.

7 They love to be greeted publicly as great men and leaders of their particular sects.

8 But be not ye called Rabbi : for one is your Master, even Christ ; and all ye are brethren.

8 But strive not for a similar position, neither allow yourselves to be called Rabbi, for there is but one Master, teacher, namely, the true concept of Life ; let this be your only teacher and guide to perfect Being.

9 And call no man your father upon the earth : for one is your Father, which is in heaven.

9 And call no physical being your father or creator, for there is but one Father or Creator, and that is Mind.

10 Neither be ye called masters: for one is your Master, even Christ.

11 But he that is greatest among you shall be your servant.

11 But on the contrary, he among you who has the greatest understanding of eternal Life, will be able to help you most.

12 And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

12 And whosoever shall exalt himself, that is, whosoever shall pretend to have more understanding than he really has gained, shall fall; but he who shall humbly strive to gain the perfect understanding of Being shall gain it, and be exalted thereby.

13 ¶ But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.

13 But woe unto you, erring leaders and teachers, those of you who are hypocrites in your calling! for through your false doctrines and erring human theories about God and His law, ye lead astray those who are at least desirous of gaining the perfect ultimate of Being; and ye are hypocrites because ye do not

believe your own teachings, thereby precluding your own gain of the harmony of Being.

14 Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.

14 Woe unto you, erring leaders and teachers! for through your erring laws, creeds and doctrines ye swallow up the little that the poor have, and some of you make pretence of long public prayer to cover your hypocrisy, but such as you shall receive the greater tribulation before ye can gain the understanding of eternal harmony.

15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.

15 Woe unto you, erring leaders and teachers! for ye search land and sea to make one convert, and when ye have succeeded in converting him to your creeds and doctrines, ye have, through your erring teaching made him two-fold more ignorant of the actual truth of Being than you are yourself. Ye know that ye do not believe the half that ye teach as Truth, and the honest convert believes all that ye teach him to be Truth; hence he is twice as far removed from the Truth as ye are, and ignorance of Being is hell!

16 Woe unto you, ye blind guides, which say, Who-

soever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor!

16 Woe unto you, ye blind leaders which say, It is not of much moment if one swears to uphold the spiritual and moral obligations of the church and fails to do so; but he who swears or takes oath to support the church financially and does not do so is a debtor!

17 Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?

17 Ye fools and blind: for whether is greater, the breaking of the money promise, or the non-observance of the moral and spiritual, which is the very basis upon which the true church is founded?

18 And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.

18 Whosoever shall take oath to purify himself and does not do so, it is of not much moment; but he who promises a material gift to be burned on the altar and does not do so, he is guilty.

19 Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift?

19 Ye fools: which is greater, the actual purification of the individual, or the material symbol of purification, the burnt offering?

20 Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.

20 Whosoever, therefore, takes oath to purify himself, at the same time swears to all that pertains to individual purity.

21 And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein.

21 And whosoever takes oath to uphold and observe the spiritual and moral obligations of the church, at the same time swears to all that the church stands for, for the church is the material symbol, denoting morality and spirituality.

22 And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

22 And he who swears by heaven (eternal harmony), sweareth to keep eternal harmony, and to let harmony, the basis of all Being, reign in his consciousness eternally.

23 Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

23 Woe unto you erring leaders and teachers who are hypocrites! who teach the close observance of money obligations, but omit the weightier matters of

Life, namely, justice, mercy, faith and understanding: these ye should have taught and practiced.

24 Ye blind guides, which strain at a gnat, and swallow a camel.

24 Ye blind guides, which make much ado about the breaking of material obligations, and think it nothing to offend the moral or spiritual.

25 Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

25 Woe unto you erring leaders and teachers! for your practice proclaims you to be hypocrites; Ye pretend to your fellow-being to be righteous and moral, but in secret ye practice excess and extortion.

26 Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also.

26 Blind indeed are ye to think that ye can win eternal harmony on this basis; your first duty is to purify your thought, and then the body which is the embodiment of the thought, will be harmonious.

27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.

27 Woe unto you erring leaders and teachers! for

ye are like whited sepulchres, which indeed appear beautiful outwardly, but are within full of death-dealing theories and doctrines, and all unrighteousness.

28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

28 Even so outwardly ye appear to follow these dead creeds and doctrines, but in truth ye do nothing of the kind, and this is rank hypocrisy.

29 Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,

29 Woe unto you, erring leaders and teachers! because ye build beautiful tombs to the prophets of former times, and also beautify the sepulchres of the righteous whom your forefathers slew,

30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the death of the prophets.

31 Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.

31 By this admission ye show that your fathers

were in error and that ye are the children of murderers.

32 Fill ye up then the measure of your fathers.

32 Ye will, without doubt, give evidence in your life of the family trait of murder, and be like your fathers.

33 Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

33 Ye hypocrites, ye generation of snakes in the grass, hardly will ye be able to escape being eternally damned!

34 ¶ Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city:

34 And I shall also send unto you prophets and men with the true understanding of Life; and learned men who shall write down the actual truth of Being, to aid you to gain Truth; but instead of accepting them, some ye shall kill, others ye shall crucify, and others ye shall try for heresy and cast them from your church, and still others shall ye follow with persecution wherever they may go.

35 That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel

unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.

35 Thus upon your shoulders shall rest the stigma of being true descendants of those who persecuted and murdered the prophets and righteous men of all the past centuries.

36 Verily I say unto you, All these things shall come upon this generation.

36 Verily I say unto you, this very generation shall see the crucifixion and persecution of prophets and righteous men.

37 O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

37 Oh ye Israelites, Oh ye descendants of Abraham, ye nation that killeth the prophets, and stonest them of your own blood, who, through goodness and righteousness awakened to the actual truth of Being, and through prophecy and good deeds sought to teach you the only way to true salvation! Often, indeed, have these righteous minds arisen in your midst, and would have gathered you into the fold of Truth, and saved you from the terrible sufferings caused by your erring beliefs, but because Truth did not conform to your erring thought, ye would not accept it!

38 Behold, your house is left unto you desolate.

38 Behold your house is left unto you desolate; your former understanding of actual Truth has been so far lost that no more true prophets shall arise out of the Jewish nation.

39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

39 For I say unto you that the actual Truth is so far removed from your erring thought that ye can not discover it, but another nation shall re-discover this truth of Being and ye shall then accept and give careful thought to the Truth presented to you and ye shall recognize that it is the same Truth that I sought to teach the Jewish nation.

CHAPTER 24

1 And Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple.

2 And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

3 ¶ And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?

4 And Jesus answered and said unto them, Take heed that no man deceive you.

4 “And Jesus answered and said unto them, Take heed that no man deceive you.”

5 For many shall come in my name, saying, I am Christ; and shall deceive many.

5 For many new teachings shall be brought forth as Truth, and many shall be deceived thereby.

6 And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet.

6 And ye shall hear of wordy wars, disagreements as to the actual meaning or understanding underlying my teachings, as well as rumors of dissensions; but be not troubled: for all these things must come before the true understanding is gained and harmony reigns.

7 For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.

7 For the followers of one leader shall contend against the following of other leaders; and the leaders themselves shall be at enmity with each other as to what is Truth, and there shall be a great lack of understanding, and much wrong or malpractice. There shall also occur open ruptures among the students of Truth concerning many questions.

8 All these are the beginning of sorrows.

8 All these things will tend to destroy the erring sense of personal glorification and conceit; and sorrow will arise from the discovery that there is no truth in the general theory of materiality, and that it must be renounced.

9 Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.

9 Your renunciation of all erring man-made creeds and doctrines shall subject you to the hatred of the

rulers, and you shall be sorely afflicted, and some shall be killed, because of adhering to my teachings.

10 And then shall many be offended, and shall betray one another, and shall hate one another.

10 And when your believing followers shall observe that ye are afflicted and killed, they shall think that your teaching could not have been Truth, or God would have delivered you: they reach this conclusion because of their mistaken sense that God is a person, whereas God is Principle which needs to be understood and applied instead of believed; and these followers shall become traitors and betray each other to the masses.

11 And many false prophets shall rise, and shall deceive many.

11 And many that have not the understanding of Truth shall appear as teachers of Truth and shall deceive many.

12 And because iniquity shall abound, the love of many shall wax cold.

12 And because to human sense it shall appear that evil is more powerful than good, many shall cease striving to be good (shall cease trying to solve the problem of harmonious Being).

13 But he that shall endure unto the end, the same shall be saved.

13 But I tell you positively, regardless of appearances to the contrary, that he who shall not cease striving to gain the understanding of perfect Being, shall gain it; and the only true salvation is the gaining of a demonstrable understanding that Life is self-sustained.

14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

14 And when my teaching is taught in all the world and understanding has superseded all erring belief, then shall the end of this belief world come to pass.

15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)

15 When ye therefore shall see the erring mental power (mesmerism and hypnotism) heralded as a healing and saving power, whereas in reality it is the abomination of desolation spoken of by Daniel, and when hypnotism and mesmerism begin to be secretly practiced, then shall come the beginning of the end.

16 Then let them which be in Judæa flee into the mountains:

16 Then also as a method of self-protection, those who have embraced my teachings shall seek protection from this secret malpractice by appealing to their own understanding of Truth and its application.

17 Let him which is on the housetop not come down to take any thing out of his house :

17 And he who is exalted in faith, let him not lose his faith and return to his human doubting,

18 Neither let him which is in the field return back to take his clothes.

18 Neither let him who is diligently striving for the true understanding return to his old beliefs.

19 And woe unto them that are with child, and to them that give suck in those days!

19 And difficult, indeed, will it be for that consciousness, the one which has grasped the true concept of Life, to retain it; and trying, indeed, to those who teach Truth in those days of erring mental power.

20 But pray ye that your flight be not in the winter, neither on the sabbath day :

20 And make not the mistake of striving to reach the understanding of Being through cold philosophy and uninspired intellect, neither expect to accomplish it without labour, for it means much mental work.

21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

21 For there shall be dissension and difference of

opinion as to actual Truth, and the mental wrestlings among the various sects will be greater than this world has ever witnessed.

22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.

22 And if this dissension and mental turmoil were to continue indefinitely, all of my teaching would be destroyed, but through the actual *demonstrable* understanding of a few, the controversies and mental discord will be overcome, and the actual Truth discerned.

23 Then if any man shall say unto you, Lo, here is Christ, or there; believe it not.

23 And when ye have mentally discerned the true concept of Being, ye can no more be misled by false teachings, for ye shall know Truth and give no credence to personal opinion.

24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; inso-much that, if it were possible, they shall deceive the very elect.

24 For there shall arise many erring concepts (false Christs) as to the ultimate of Being, and also many false teachers shall show great signs and advance great arguments in support of their various teachings, inso-much, that if it were possible to mislead one possessed

of actual understanding (which it is not), the very understanders would be misled by them.

25 Behold, I have told you before.

25 I now give you warning beforehand,

26 Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not.

26 If any one come to you teaching that the Christ, the true concept, the truth of Being, consists of a belief in a personal God, which belief will save you, instead of the fact that it is a saving Principle which needs to be understood, ye will know which is correct. Or, if any come teaching that the true concept is a mystery in the keeping of a few, ye will know that this is false.

27 For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

27 For the Christ, the true concept of Being, is eternally and everywhere present, and, like the lightning flash, is instantaneous, and its reflection is universal. So also does the true concept (the Christ) appear in the human consciousness, and is instantaneously reflected as understanding.

28 For wheresoever the carcase is, there will the eagles be gathered together.

28 These false prophets and false teachers are certain to appear, for they can thrive only on the credulity of the believers, and where the credulous are. there will these human eagles be found ready to devour them (make merchandise of them).

29 ¶ Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken :

29 When the dissension and mental conflict between belief and understanding cease, as victory is accorded to understanding, "the sun shall be darkened" (the erring mortal concept of Life shall be disregarded and cast out of consciousness). "And the moon shall not give her light" (and the manifestations or embodied reflections of the erring concept of Life, such as sin, sickness and death, shall cease to be reflected). So-called fundamental erring laws and beliefs which are as numerous as the stars, shall cease to be regarded as necessary to harmonious Being. Then also the erring belief that heaven is a locality ruled by a personal God, before whom human beings must appear on the judgment day, shall be despoiled of its power to make drifters of human beings, instead of delvers after Truth, as they should be.

30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

30 And then shall the human consciousness grasp the true thought (the true concept of Being) as the only way to eternal harmony (heaven); and then shall human beings mourn because of the stubbornness and tenacity of their previous erring beliefs. As they relinquish these beliefs, in like proportion shall they perceive the true concept of Being,—at first not clearly, being yet mentally beclouded by their previous beliefs, but when harmony is seen as the fact of Being, their understanding (which is power) shall become greater, and they shall rejoice exceedingly.

31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

31 And when understanding has superseded belief, right consciousness shall send forth harmonious thought winged with Truth and Love (angels) and these thoughts shall be heard and accepted as Truth, and the understanders shall perceive that, being one in understanding, harmony must and does reign.

32 Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh:

32 Now learn a parable of the fig tree; When ye see the fig tree putting forth new leaves, ye know that summer is near;

33 So likewise ye, when ye shall see all these things, know that it is near, even at the doors.

33 Likewise when ye see the things of which I have spoken coming to pass, ye shall know that the end of the reign of erring belief is near, even at its end.

34 Verily I say unto you, This generation shall not pass, till all these things be fulfilled.

34 Verily I tell you, that this generation of believers can not pass away in any other way than to be superseded by understanders.

35 Heaven and earth shall pass away, but my words shall not pass away.

35 The erring sense of heaven and earth shall surely pass away, then shall it be seen that my words are Truth.

36 ¶ But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.

36 But just what day or hour, understanding will supersede belief in consciousness, no one knoweth, but that it must come before the perfect ultimate of Being (the Father) is attained, is certain.

37 But as the days of Noe were, so shall also the coming of the Son of man be.

37 For as in the days of Noe, the flood of erring belief almost unperceived grew constantly greater, until it drowned out all understanding of the truth

of Being, so also almost unperceived the true concept, the Christ, the truth of Being, will again be perceived and understood.

38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

38 As in the days preceding the engulfing of understanding through erring belief, the people were so fully occupied in eating and drinking, in marrying and giving in marriage, that they gradually forgot the actuality of Being, namely, the unfoldment of the individual consciousness to its natural perfection, Noe and his immediate family alone retaining this understanding of Life's ultimate.

39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

39 So gradually did the erring sense of life as a bodily being creep into the individual consciousness, that it was not observed by the individual, but this erring sense always resulted, and always will result, in the sense of death in and through the body. So also in like manner, gradually and almost unperceived by the individual, will the true concept of Life re-enter the individual consciousness, that is, just as the Truth about Being or Life was gradually lost from consciousness, in like manner will the true understanding of what constitutes Life and its ultimate, permeate the individual consciousness.

40 Then shall two be in the field; the one shall be taken, and the other left.

40 Two individuals may be working side by side in this field of endeavor,—one shall gain the true concept and the other shall not be able to grasp it.

41 Two women shall be grinding at the mill; the one shall be taken, and the other left.

41 Two individuals, both careful reasoners, may be working side by side, one shall get the understanding, the other shall not attain it, because one may be reasoning from the true viewpoint that all is Mind, and the other from the erring viewpoint that all is matter.

42 ¶ Watch therefore: for ye know not what hour your Lord doth come.

42 Be mentally alert, therefore, and reason and investigate carefully the new thoughts that present themselves to your consciousness, for without careful reasoning you will scarcely be able to detect the true thought (the true concept) when it is presented to you.

43 But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

43 But remember this, that if we knew the time a robber would seek to enter our homes, we would watch for him, but the thief invariably comes unannounced.

44 Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.

44 Therefore, be always ready and watchful, for in the hour when least expected, the true concept may present itself to your consciousness.

45 Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?

45 Therefore, those who are wise will watch faithfully and strive to understand continuously, and will be ready to grasp the true concept of Life when it is presented to their consciousness. Having gained the true concept they will use it to rule out of consciousness the previous erring beliefs, and in due time the meat of the Word (the actual understanding of the perfect ultimate of Being) will be grasped.

46 Blessed is that servant, whom his lord when he cometh shall find so doing.

46 Great indeed is the good that shall come to the individual who is ready to accept and grasp the true concept when it enters his consciousness.

47 Verily I say unto you, That he shall make him ruler over all his goods.

47 In fact and in truth I tell you, that he who has once grasped the true concept of Being, shall by continuing therein gain the complete understanding of Being, and thereby have dominion over all things.

48 But and if that evil servant shall say in his heart,
My lord delayeth his coming;

48 But if an individual grow weary in the search or lose patience in the seeking, because of inability to grasp it readily, and shall censure the true concept for his own shortcomings;

49 And shall begin to smite his fellow-servants, and to eat and drink with the drunken;

49 And shall revile or criticise his fellow-workers who are showing him the way, saying: It is no use, I can not gain the understanding, it is nonsense, and I am going to return to my old way of living.

50 The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of,

50 The lord of that servant (which is at present erring belief and not the true God, or truth of Being), this human lord, namely, the erring belief in death, shall come in a day and hour when least expected.

51 And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.

51 And shall exact the penalty of the erring belief in death in that it will culminate in the so-called death of the individual, and thus prove to those who have understanding that the erring belief in death is not the truth of Being, is not eternal self-sustained Life.

CHAPTER 25

1 Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

1 The coming of the Christ (the true concept) to the individual consciousness can be illustrated as follows: Ten individuals, desirous of gaining the true concept of Life, "took their lamps" (took thought) "and went forth to meet the bridegroom" (began to reason carefully on Life's problem, hoping to gain the perfect understanding of Life, the bridegroom).

2 And five of them were wise, and five were foolish.

2 And five were determined and sincere, and five were disinterested and insincere.

3 They that were foolish took their lamps, and took no oil with them:

3 And they that were disinterested and insincere had no love for the work, neither patience to persevere.

4 But the wise took oil in their vessels with their lamps.

4 But the determined and sincere had fortified themselves with patience and love.

5 While the bridegroom tarried, they all slumbered and slept.

5 The gaining of the true concept was slow and tedious work because of "the deep sleep that fell upon Adam," namely, self-mesmerism through erring belief.

6 And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

6 But at midnight there began a new day (in the very depths of mental darkness, the old erring mortal view was discarded), and a new viewpoint was taken, as understanding changed from a bodily to a mental viewpoint, and reason went forth to solve understanding.

7 Then all those virgins arose, and trimmed their lamps.

7 Then all ten endeavored to understand the new viewpoint, and took thought to this end.

8 And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.

8 And they that had been disinterested and insincere, not having endeavored to reason themselves out of the old and erring view, said to those who had wisely reasoned above their old beliefs, Give us of the

understanding that ye have gained, for our lamps have gone out (our thoughts do not seem able to comprehend this new Truth).

9 But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

9 But the wise said, Ye ask the impossible; while truly we can show you the way, yet ye must do the understanding yourselves. Ye perhaps thought that ye would not need to occupy yourselves in searching, but that when we had found understanding, ye could buy from us; but this cannot be done, ye must gain it through reason and experience.

10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.

10 And still the foolish ones refused to believe that they could not buy understanding, and went about seeking to buy it. While they were striving to buy understanding, the wise ones were gaining it through earnest and patient endeavor; and each, as he gained the true concept of Life, entered into a higher sense or state of Life.

11 Afterward came also the other virgins, saying, Lord, Lord, open to us.

11 Afterward came also the others with what they

had bought, and said, **We also have understanding so open unto us.**

12 But he answered and said, Verily I say unto you, I know you not.

12 But understanding answered, If ye really had the true understanding, ye would not wait for me to open unto you, but with your very understanding ye would open the way yourselves, therefore that which ye have bought cannot be understanding.

13 Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

13 Watch and seek diligently therefore, for no one knows the time or place when the true concept will come to his consciousness.

14 ¶ For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods.

14 I will give you another illustration of how the true understanding (the true concept of Life) may be gained. Understanding and the individual consciousness may be likened to an employer and his servants; the employer before departing to a far country gave of his goods to his servants.

15 And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

15 To one of his servants he gave five talents, to another, two, and to another, one talent: to every man according to his several ability. (The true understanding of Life in one individual consciousness may have reached a point of five percent, in another consciousness, two, and in another, one, each according to his previous effort to understand.)

16 Then he that had received the five talents went and traded with the same, and made them other five talents.

16 The individual consciousness in which there was five percent of understanding "traded" (reasoned greatly) and gained another five percent.

17 And likewise he that had received two, he also gained other two.

17 He that had two percent also used his little understanding and doubled it, through use.

18 But he that had received one went and digged in the earth, and hid his lord's money.

18 But he that had the one percent did not use it but permitted it to lie idle.

19 After a long time the lord of those servants cometh, and reckoneth with them.

19 In due time an accounting was required of all.

20 And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.

20 He that had the five percent and by using it had thereby gained five percent more, reported what he had done and also what he had gained by its use.

21 His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

21 And understanding said, Well done thou wise individual, continue faithfully to use the understanding that thou hast and thou wilt soon be in full possession of the one hundred percent, and the dominion over all things conferred by that perfect understanding.

22 He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them.

22 He that had the two percent of understanding and through use had doubled it, also reported the use he had made of it and of what he had gained.

23 His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

23 And understanding said unto him, Well done thou wise individual, continue faithfully to use the understanding that thou hast and soon thou also wilt have gained the one hundred percent and the dominion that it confers over all things.

24 Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed :

24 Then he which had the one percent came and said, I realized that understanding is precise and very exacting, and though I knew that understanding is unlike material things, in that it multiplies itself by usage, instead of depreciating as material things do :

25 And I was afraid, and went and hid thy talent in the earth : lo, there thou hast that is thine.

25 Yet I was afraid to use it lest I lose it, so I merely kept the little that I had, and made no use of it.

26 His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed :

26 Understanding answered, Thou wicked and slothful individual, thou knewest that understanding multiplies itself by usage and yet thou didst not use it.

27 Thou oughtest therefore to have put my money to

the exchangers, and then at my coming I should have received mine own with usury.

27 Whereas knowing this, thou oughtest to have used it greatly for thou knewest that there would be a time for an accounting and I would expect the one percent plus the gain by use.

28 Take therefore the talent from him, and give it unto him which hath ten talents.

28 It is also a law of Life that the individual who does not use the little understanding he has, loses even this little because of disuse.

29 For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.

29 For unto every one that hath a little understanding of Life and uses it, more shall be revealed; but he who hath no understanding, hath something which he believeth to be understanding, namely, erring belief, and this shall be taken from him.

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30 And cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth.

30 And those who are slothful in the pursuit of understanding, shall remain in mental darkness with all of its woe and misery.

31 ¶ When the Son of man shall come in his glory,

and all the holy angels with him, then shall he sit upon the throne of his glory :

31 When the true concept of Life in its perfection comes to the individual consciousness, and all true thought is seen to be imbued with Truth and Love, then shall this true concept reign and lead to glorified Being.

32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

32 Through the Christ, the true concept of Being, and only through the true concept of Being, can all nations (every individual) reach the perfect ultimate of Being; for the understanding of the true concept separates the understander from the believer.

33 And he shall set the sheep on his right hand, but the goats on the left.

33 And the understanders shall be right, that is, shall have the right or mental concept, and the believers shall have the wrong or material concept of Life.

34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world :

34 And then shall Wisdom (understanding) say unto those who have understood Life's problem aright, Come, ye blessed, (ye who truly understand what con-

stitutes the Father, the true Cause of all), inherit the kingdom prepared for you from the foundation of the world (enter in and enjoy perfect Being, which always was and always will be the ultimate of all Life).

35 For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

35 For I, the true concept, the Christ, was starved out of the individual consciousness through neglect and lack of careful thought, but ye gave me careful attention and thought; I, the true concept, was even placed outside of the pale of reason, and was called unreasonable, but ye reasoned carefully and restored me to my rightful place within your reasoning; I, the true concept, was utterly unknown to you, yet ye worked diligently until ye understood me and accepted me as Truth.

36 Naked, and ye clothed me: I was sick and ye visited me: I was in prison, and ye came unto me.

36 In fact, the point had been reached in human affairs where I, the true concept, was not even thought of, but ye paused to think about me; yes I, the true concept of Being, was so far forgotten that the misconception of true Being was enthroned as the savior in my place, I, the true concept, being hidden by erring belief.

37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink?

37 Then shall those who have gained the right understanding of Life say, **We** have no recollection of having given careful thought to the true concept of Being, neither to reasoning about the true concept of Being.

38 When saw we thee a stranger, and took thee in? or naked, and clothed thee?

38 In fact, we did not know that there was a true concept that needed to be gained.

39 Or when saw we thee sick, or in prison, and came unto thee?

39 Neither did we know that a misconception was enthroned in thy place nor that the true concept was hidden by erring belief; we sought only for the solution of all Being.

40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

40 And Wisdom (understanding) shall answer them, In fact and in truth I tell you, that whenever ye entertained and accepted the least thought of the true concept, ye accepted and entertained me (the true concept), for the true concept of Being is composed of all right thought, and all are brethren, or have one common Father, namely, perfect understanding.

41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

41 Then shall Wisdom (understanding) say unto those who thought that they could believe their way into the understanding of Being, (when belief and understanding are opposites), Back to your belief state, ye believers, and know that the belief state of life is not based upon fact or understanding and is ever unstable and unsatisfactory; know also that this disturbed state will last as long as the believer remains a believer, for ignorance and evil thought keep those in this state ever in a turmoil. It is justice that each receives the reward of his work, the believer by entering into other belief states and the understander, into the understanding of Life as perfect and eternal harmony.

42 For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:

42 For even though the true concept had been starved out of consciousness, ye could have gained it by careful and diligent mental work, and even though reason had been befooled, yet by careful reasoning ye could have set reason right.

43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

43 Yes, though the true concept was wholly un-

known to you, ye could have re-discovered it by careful search. And what if your forefathers and teachers did enthrone the misconception of life as the true conception and bid you worship or believe the misconception as truth. This offers no excuse, for ye are all rational and reasoning beings, and by due diligence could have proved for yourselves which is Truth and which error. Then, too, even though the true concept of Being was temporarily hidden by the erring mortal belief of life as material, this did not bind you to believe it, for ye possess within yourselves, through your very nature, the ability to reason and understand for yourselves and should have paused to do so instead of blindly believing the error of the many.

44 Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

44 Then shall they say, When was the true concept presented to us, or when were we asked to reason about it? How could we know that it was not known, or that a misconception was enthroned in its place, and how were we to know that the generally accepted thought of humanity as to Life being material was error?

45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.

45 Then shall Wisdom (understanding) answer unto them, In fact and in truth I say unto you, If ye had

taken the least true thought, and had carefully and diligently reasoned with it, it would have unfolded in your consciousness until ye would have understood the true concept of Life.

46 And these shall go away into everlasting punishment: but the righteous into life eternal.

46 Therefore the erring misconceptions which ye have accepted as Truth must be destroyed and cast out of your consciousness, for as long as they remain they bring their own limitations and punishment. Therefore strive for the true concept and thereby gain the perfect ultimate of Being, which is true salvation.

CHAPTER 26

1 And it came to pass, when Jesus had finished all these sayings, he said unto his disciples,

2 Ye know that after two days is the feast of the pass-over, and the Son of man is betrayed to be crucified.

3 Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas,

4 And consulted that they might take Jesus by subtilty, and kill him.

5 But they said, Not on the feast day, lest there be an uproar among the people.

6 ¶ Now when Jesus was in Bethany, in the house of Simon the leper,

7 There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat at meat.

8 But when his disciples saw it, they had indignation, saying, To what purpose is this waste?

9 For this ointment might have been sold for much, and given to the poor.

10 When Jesus understood it, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.

11 For ye have the poor always with you; but me ye have not always.

12 For in that she hath poured this ointment on my body, she did it for my burial.

13 Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.

14 ¶ Then one of the twelve, called Judas Iscariot, went unto the chief priests,

15 And said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.

16 And from that time he sought opportunity to betray him.

17 ¶ Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?

18 And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples.

19 And the disciples did as Jesus had appointed them; and they made ready the passover.

20 Now when the even was come, he sat down with the twelve.

21 And as they did eat, he said, Verily I say unto you, that one of you shall betray me.

22 And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?

23 And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me.

24 The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.

24 I go now to fulfill the balance of the scriptures relating to the teacher of the true concept, namely, that which foretells my betrayal and crucifixion, but sorry indeed will he be who betrays me! It would have been far better for mankind if this portion of the scriptures had never been thought of (born), to be fulfilled with sorrow later; however, it is so included and it is now necessary that it be fulfilled, and the betrayer is at hand.

25 Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.

25 Then Judas asked, Is it I, and Jesus answered, Yes.

26 ¶ And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body.

26 While they were eating the passover, Jesus seized the opportunity to explain to the disciples that existence is not maintained alone by the food humankind eats, but by the thoughts it thinks. In order to illustrate this he took bread (the so-called staff of life which is the symbol of the true staff of Life,—right thought) and brake it. (The breaking of the bread signified the act of explaining of what true thought consists.) He bade his disciples to eat (assimilate) all true and good thought, for, said he, "This is my body" (this is my understanding of Life,—that it consists of all good and true thought).

27 And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;

27 And he took the cup of wine (the symbol of holy inspiration and great love) and explained to them of what it consists, and bade them all to have this holy inspiration and love ever before them in their future work.

28 For this is my blood of the new testament, which is shed for many for the remission of sins.

28 For, said he, It is my great love for all mankind that constantly inspires me in my endeavor to demonstrate the truth of Being, and I shall continue in my effort even though so doing entails my crucifixion, for it is my desire to prove the truth that death is merely a belief and that the eternality of Life is Fact, in so public a manner that such proof cannot be denied.

29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

29 I also wish to say to you that I will not again seek to inspire you with the necessary love and right desire, until after I have fully demonstrated to you the non-existence of death and the eternality of Life.

30 And when they had sung an hymn, they went out into the mount of Olives.

31 Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I

will smite the shepherd, and the sheep of the flock shall be scattered abroad.

31 Then said Jesus unto them, Ye shall desert me because of what I shall permit to come to pass this night, for it is written, "I will smite the shepherd, and the sheep of the flock shall be scattered abroad."

32 But after I am risen again, I will go before you into Galilee.

32 But after I have fully overcome the human belief of death, I will meet you in Galilee, and we will be united, and your faith will then be such that ye cannot again be scattered.

33 Peter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended.

34 Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice.

35 Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

36 ¶ Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.

37 And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.

37 And he took with him Peter and the two sons of

Zebedée, and began to be deeply serious and thoughtful.

38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

38 Then said he unto them, I am vitally interested in this overcoming of the erring belief of so-called death, but I am not convinced that even though I do undergo this greatest of all ordeals, ye will gain that which I hope to teach you thereby. Therefore I shall first strive mightily through a purely mental effort, to enable you to understand the nothingness of the mortal belief called death. Remain here, and put forth your greatest effort to accept the mental, i. e., spiritual Truth, that comes to your consciousness.

39 And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.

39 And he went a little farther and entered into great depth of thought, striving if possible through silent mental power to give the three disciples a complete understanding as to the unreality of so-called death without the necessity of himself passing through the transition called death. It was not fear which prompted Jesus in his mental effort to avert the ordeal which had been foretold in the scriptures. In his earnest desire to benefit humanity, he longed to prolong his stay upon the human plane in order to accom-

plish more good, but if all mental effort to enlighten his disciples as to the eternality of Life proved futile and the fulfillment of the scriptures was inevitable, he was prepared to face the ignominy of public death in order to complete his demonstration.

40 And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?

40 After working mentally one hour he cometh unto the disciples, and findeth them not awakened to the truth of Being that he had endeavored to communicate to them through a silent metaphysical method. Instead he found them still under the bondage of erring human belief (the deep sleep that fell upon Adam), and said,

41 Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

41 Reason and earnestly desire to know Truth, and be not tempted to be satisfied with your present erring sense of life. I know that your intention is good and that ye desire to strive diligently, but your determination is weak.

42 He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

42 He went away the second time, and tried through a silent metaphysical process to have them gain the truth of Being.

43 And he came and found them asleep again: for their eyes were heavy.

43 And he came again to them and found them yet unenlightened, for their erring belief in matter as a reality was very deep.

44 And he left them, and went away again, and prayed the third time, saying the same words.

44 And again for the third time Jesus tried to enlighten them through the silent metaphysical process.

45 Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

45 Then cometh he to his disciples, and saith unto them, Your erring self-mesmeric belief in the reality of matter is too deep for you to cast off, so let it rest, and I will demonstrate through the crucifixion the nothingness of so-called death.

46 Rise, let us be going: behold, he is at hand that doth betray me.

46 Come, let us be ready, for my betrayer is at hand.

47 ¶ And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.

48 Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast.

49 And forthwith he came to Jesus, and said, Hail, master; and kissed him.

50 And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him.

51 And, behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear.

52 Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword.

52 Then said Jesus unto him, "Put up again thy sword into his place;" for all they that try to overcome evil with evil shall perish through evil.

53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?

53 Thinkest thou that I cannot now appeal to my understanding, and that when I need it I will not be in possession of all the right thought necessary to protect myself?

54 But how then shall the scriptures be fulfilled, that thus it must be?

54 But if I do this, how shall the scriptures be fulfilled, that thus it must be?

55 In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me.

56 But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.

57 ¶ And they that had laid hold on Jesus led him away to Caiaphas the high priest, where the scribes and the elders were assembled.

58 But Peter followed him afar off unto the high priest's palace, and went in, and sat with the servants, to see the end.

59 Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death;

60 But found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses,

61 And said, This fellow said, I am able to destroy the temple of God, and to build it in three days.

62 And the high priest arose, and said unto him, Answerest thou nothing? what is it which these witness against thee?

63 But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.

63 But Jesus made no answer. Then the high priest said unto him, "I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God."

64 Jesus said unto him, Thou hast said : nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

64 Jesus saith unto him, What thou hast said I am, —that I am; nevertheless I say unto you, That the time is coming when the so-called human consciousness shall gain the power of right thought and thereby be elevated to this same position, but the right thought will be apprehended gradually, at first dimly and later in its full harmony.

65 Then the high priest rent his clothes, saying, He hath spoken blasphemy ; what further need have we of witnesses ? behold, now ye have heard his blasphemy.

66 What think ye ? They answered and said, He is guilty of death.

67 Then did they spit in his face, and buffeted him ; and others smote him with the palms of their hands,

68 Saying, Prophecy unto us, thou Christ, Who is he that smote thee ?

69 ¶ Now Peter sat without in the palace : and a damsel came unto him, saying, Thou also wast with Jesus of Galilee.

70 But he denied before them all, saying, I know not what thou sayest.

71 And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth.

72 And again he denied with an oath, I do not know the man.

73 And after a while came unto him they that stood

by, and said to Peter, Surely thou also art one of them ; for thy speech bewrayeth thee.

74 Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew.

75 And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

CHAPTER 27

1 When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death :

2 And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor.

3 ¶ Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,

4 Saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that.

5 And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

6 And the chief priests took the silver pieces, and said, it is not lawful for to put them into the treasury, because it is the price of blood.

7 And they took counsel, and bought with them the potter's field, to bury strangers in.

8 Wherefore that field was called, The field of blood, unto this day.

9 Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value;

10 And gave them for the potter's field, as the Lord appointed me.

11 And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest.

11 And Jesus stood before the governor; and the governor asked him, saying, Art thou the King of the Metaphysicians? And Jesus said unto him, Yes.

12 And when he was accused of the chief priests and elders, he answered nothing.

13 Then said Pilate unto him, Hearest thou not how many things they witness against thee?

14 And he answered him to never a word: insomuch that the governor marvelled greatly.

15 Now at that feast the governor was wont to release unto the people a prisoner, whom they would.

16 And they had then a notable prisoner, called Barabbas.

17 Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?

18 For he knew that for envy they had delivered him.

19 ¶ When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.

20 But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.

21 The governor answered and said unto them.

Whether of the twain will ye that I release unto you?
They said, Barabbas.

22 Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let him be crucified.

23 And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.

24 ¶ When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it.

25 Then answered all the people, and said, His blood be on us, and on our children.

26 ¶ Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified.

27 Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers.

28 And they stripped him, and put on him a scarlet robe.

29 ¶ And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!

29 And when they had platted a crown of thorns, they put it upon his head and a reed in his right hand: and they bowed the knee before him in mock courtesy, and said Hail, King of the Metaphysicians!

30 And they spit upon him, and took the reed, and smote him on the head.

31 And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him.

32 And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross.

33 And when they were come unto a place called Golgotha, that is to say, a place of a skull,

34 ¶ They gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink.

35 And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.

36 And sitting down they watched him there;

37 And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.

37 And set up over his head his accusation written, THIS IS JESUS THE KING OF THE METAPHYSICIANS.

38 Then were there two thieves crucified with him, one on the right hand, and another on the left.

39 ¶ And they that passed by reviled him, wagging their heads,

40 And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross.

41 Likewise also the chief priests mocking him, with the scribes and elders, said,

42 He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him.

42 He claimed to be able to save others, why does he not save himself. If he be the King of the mental (spiritual) realm, let him free himself with his thoughts, and come down from the cross, and we will believe in his teachings.

43 He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.

43 He trusted in Mind as God; let Mind deliver him if it has the power for he claims to possess the truth of Mind.

44 The thieves also, which were crucified with him, cast the same in his teeth.

45 Now from the sixth hour there was darkness over all the land unto the ninth hour.

46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?

46 And about the ninth hour Jesus cried aloud, with sincere desire, saying, Mind, Intelligence, why dost thou not unfold completely?

47 Some of them that stood there, when they heard that, said, This man calleth for Elias.

48 And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink.

49 The rest said, Let be, let us see whether Elias will come to save him.

50 ¶ Jesus, when he had cried again with a loud voice, yielded up the ghost.

50 And later Jesus cried aloud again, saying, It is finished, meaning, Mind, Intelligence, hath now unfolded completely, and I understand all that pertains to the transition, and immediately his transition was complete.

51 And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;

52 And the graves were opened; and many bodies of the saints which slept arose,

53 And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

54 Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

55 And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him:

56 Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children.

57 When the even was come, there came a rich man of Arimathæa, named Joseph, who also himself was Jesus' disciple:

58 He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered.

59 And when Joseph had taken the body, he wrapped it in a clean linen cloth,

60 And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed.

61 And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

62 ¶ Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate,

63 Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again.

64 Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.

65 Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can.

66 So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

CHAPTER 28

1 In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.

2 And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

2 And, behold, the front of the sealed sepulchre had the appearance of having been riven by an earthquake, for the right thought of Jesus proceeding from complete understanding, had rolled back the stone from the door, having set at naught all so-called material power.

3 His countenance was like lightning, and his raiment white as snow:

3 And the teaching of Jesus that Mind and its right thought is swift and powerful as is the lightning, was fully evidenced and demonstrated (raiments white as snow) by what had taken place.

4 And for fear of him the keepers did shake, and became as dead men.

4 And the keepers were paralyzed with fear when they saw the stone move from its place by unseen hands (thought power).

5 And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.

5 But the true thought (angel), explaining the seeming mystery, was recognized by the women, and their fear left them.

6 He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

6 They realized that Jesus had accomplished that for which he had striven ("he is risen"), and to fully convince themselves looked within the sepulchre where his body had been laid. ("Come, see the place where the Lord lay.")

7 And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

7 And the women said, We will go quickly and tell the disciples that Jesus is risen and recall to them his promise that he would see them in Galilee.

8 And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.

9 ¶ And as they went to tell his disciples, behold,

Jesus met them, saying, All hail, And they came and held him by the feet, and worshipped him.

10 Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

11 ¶ Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done.

12 And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers,

13 Saying, Say ye, His disciples came by night, and stole him away while we slept.

14 And if this come to the governor's ears, we will persuade him, and secure you.

15 So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

16 ¶ Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

17 And when they saw him, they worshipped him: but some doubted.

18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

18 And Jesus came and spake to them, saying, The all-power in the temporal and in the higher state, is right thought based upon Truth, Fact, Understanding, the one Intelligence.

19 ¶ Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

19 Go ye therefore, and teach all nations this Truth, enlightening the people (baptizing) by casting out of their thought all erring human belief about Life, God, through the explanation of the triply-divine Principle, Life, Truth and Love (the Father, Son and Holy Ghost):

20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

20 Teaching them the method of applying Truth and Love to the destruction of their mental errors (beliefs), as I have taught it to you: and remember, right thought, the true concept of Being, is always and everywhere present and ready to be recognized and applied to the destruction of all error.

ST. MARK

CHAPTER 1

1 The beginning of the gospel of Jesus Christ, the son of God;

2 As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

3 The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

4 John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.

5 And there went out unto him all the land of Judæa, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.

6 And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey;

7 And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.

7 And preached saying, There cometh one mightier than I after me, whose servant I am not even worthy to be.

8 I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.

8 I indeed have baptized you with water, but merely as a symbol of repentance (purification): but he shall purify you with the actual understanding of Life (the truth of Being).

9 And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

9 Then cometh Jesus from Galilee to Jordan and was baptized of John.

10 And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him:

10 And Jesus through this act of humility was rewarded by an immediate greater insight into the facts of Being, his pure and humble thought soaring to the very foundation stones of harmony's selfhood. He then saw that the purity and all-power of the individual consciousness lies in humility, innocence and love, and at once these divine qualities rested in his consciousness, and he consciously possessed their power.

11 And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased.

11 And there came a thought of perfect understanding to his consciousness as he sensed the true concept of Being (the Christ), and his mind became tranquil.

12 And immediately the spirit driveth him into the wilderness.

12 This greater insight into the facts of Being, and its corresponding possibilities, brought great wonderment to the consciousness of Jesus, in fact, a wilderness of new thought.

13 And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him.

13 And he was tempted to use this newly discovered great power for the human (his personal) aggrandizement; and he contended with these human thoughts (wild beasts) and conquered the human self; the divine or true selfhood asserted itself and his consciousness was filled with exalted and loving thoughts, and this comforted him.

14 Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God,

14 After John was put in prison, Jesus came into Galilee preaching the gospel of the truth of Being.

15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

15 Saying, The time of the scriptural prophecy is fulfilled and the actual truth of Being shall be preached

to you; therefore reject your present religious beliefs and gain an understanding of the truth of Being.

16 Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers.

17 And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.

18 And straightway they forsook their nets, and followed him.

19 And when he had gone a little farther thence, he saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets.

20 And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.

21 And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught.

21 And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue and taught the truth of Being

22 And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.

22 And they were astonished at his doctrine: for he taught them as one having complete understanding, and not a mere theory as taught by the scribes.

23 And there was in their synagogue a man with an unclean spirit; and he cried out,

23 And there was one in their synagogue, an individual who was mentally unbalanced and he cried out,

24 Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.

24 Saying, Let us alone; what have we to do with thee? But Jesus, knowing the power of right thought, directed this power to the discordant and diseased mentality of the man.

25 And Jesus rebuked him, saying, Hold thy peace, and come out of him.

25 And openly rebuking him said, Hold thy peace (peace be unto thee), and come out of him (thou art freed from thine infirmity).

26 And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.

26 And the belief of insanity in the man's consciousness struggled against the true thought (the truth of Being) that Jesus had imparted. The visible bodily manifestation was one of insane rage but the true thought being the all-power, triumphed and the man was restored to sanity.

27 And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority com-

mandeth he even the unclean spirits, and they do obey him.

27 And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? What new teaching is this? For with understanding commandeth he even the belief of insanity and destroyeth it.

28 And immediately his fame spread abroad throughout all the region round about Galilee.

28 "And immediately his fame spread abroad throughout all the region round about Galilee."

29 And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.

29 "And forthwith, when they were come out of the synagogue, they entered into the house of Simon, and Andrew, with James and John."

30 But Simon's wife's mother lay sick of a fever, and anon they tell him of her.

30 "But Simon's wife's mother lay sick of a fever, and anon they tell him of her."

31 And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.

31 And he went to her and with the true thought of

Being overcame her erring belief of fever and immediately the belief was destroyed and she arose and ministered unto them.

32 And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.

33 And all the city was gathered together at the door.

34 And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him.

34 And he healed many that were sick of divers diseases, and destroyed the erring beliefs of those who thought they were possessed with evil spirits, and permitted none to voice an erring belief in the reality of sickness but at once destroyed such belief by the true thought of Being.

35 And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.

35 "And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed." (And there in undisturbed silence *meditated* on the truth of Being, seeking further enlightenment upon the problem of perfect Being, so as to more fully equip himself to fulfill his chosen task of *mediator* between accepted erring belief and the actual truth of Being as he understood it.)

36 And Simon and they that were with him followed after him.

36 And Simon and they that were with him searched for him.

37 And when they had found him, they said unto him, All men seek for thee.

37 And when they had found him they said unto him, The multitude seek thee that they may be healed.

38 And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth.

38 And he said unto them, Let us go into the next towns, that I may teach my doctrine there also: for my mission is to teach the truth of Being to all.

39 And he preached in their synagogues throughout all Galilee, and cast out devils.

39 And he preached and taught in their synagogues throughout all Galilee, and publicly demonstrated his teaching by the healing of their ills.

40 And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him. If thou wilt, thou canst make me clean.

40 And there came a leper to him, beseeching him.

and kneeling down to him, and saying unto him, I have full faith that if thou wilt thou canst make me clean.

41 And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean.

41 And Jesus, noting the perfect faith of the man, put forth his hand (exercised the power of his right thought) and touched him (and corrected the error of leprosy in the man's consciousness), and saith unto him, I will; be thou clean.

42 And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.

42 As soon as he had spoken the healing words, they were through blind faith, fully accepted as truth by the consciousness of the individual, changing the previous erring belief of leprosy to that of *no leprosy*, and immediately his body (the embodiment of consciousness) manifested this change.

43 And he straitly charged him, and forthwith sent him away;

43 And he carefully warned him before he sent him on his way;

44 And saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.

44 Saying, Take heed that thou dost not mention this healing or the manner in which it was accomplished to the unbelieving and doubting public, lest thou be led to doubt that thou hast been healed, for if thou dost doubt the power of God to heal, the healing will be withheld; but hold steadfastly in thought that thou art perfectly healed and go to the priests as is thy custom, and offer for thy cleansing those things which Moses commanded, for thus thou wilt force to realization a full conviction that thou hast been healed.

45 But he went out, and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.

45 But so absolute was the man's faith in the certainty of his healing that it could not be shaken by adverse argument, and he therefore related his experience far and wide. So generally did his healing become known that Jesus could not enter into the city but remained without in unfrequented places, yet they came to him from every quarter.

CHAPTER 2

1 And again he entered into Capernaum after some days; and it was noised that he was in the house.

1 Later he again entered into Capernaum secretly, and it was soon noised about that he was in the house.

2 And straightway many were gathered together, in-somuch that there was no room to receive them, no, not so much as about the door: and he preached the word unto them.

2 And straightway many were gathered together in-somuch that there was no room to receive them, no, not so much as about the door: and he preached and taught the true concept of Life unto them.

3 And they come unto him, bringing one sick of the palsy, which was borne of four.

4 And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay.

5 When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.

5 **"When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee."** (Thy mental mistakes shall be corrected.)

6 But there were certain of the scribes sitting there, and reasoning in their hearts,

6 But there were certain of the scribes sitting there and their thoughts were,

7 Why doth this man thus speak blasphemies? who can forgive sins but God only?

7 Why does this man blaspheme by claiming that he can forgive sin? for who can forgive sin but God?

8 And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?

8 Jesus reading their thoughts said unto them, Why think ye that I blaspheme?

9 Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?

9 There is no difference in the meaning of the two statements "Thy sins (thy mental misconceptions) be forgiven thee," and "Arise and walk," for the ills of life are the natural outcome of the mental misconceptions.

10 But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,)

10 And that ye may positively know that the individual human consciousness equipped with understanding, hath power to enlighten and free the mistaken mentality of another from its erring belief in the reality of sickness, I shall make whole this individual.

11 I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

11 Then turning to the sick of the palsy he said, "Arise, and take up thy bed and go thy way into thine house."

12 And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

12 And immediately he arose and took up his bed and went forth before them; and when the multitude saw it, they marvelled and praised the understanding that gave such power unto the individual mentality, and said, We never before comprehended that the individual mind had such power.

13 And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them.

14 And as he passed by, he saw Levi the son of

Alphæus sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him.

15 And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples: for there were many, and they followed him.

16 And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners?

17 When Jesus heard it, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.

17 But when Jesus heard it, he saith unto them, **“They that are whole have no need of the physician, but they that are sick:”** I do not anticipate that those who esteem themselves to be righteous will accept my teaching when first presented, but those in distress desire immediate help and consequently are ready to accept my teaching.

18 And the disciples of John and of the Pharisees used to fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?

18 Then came to him the disciples of John, saying, **Why do we and the Pharisees abstain from food oft, but thy disciples abstain not at all?**

19 And Jesus said unto them, Can the children of the

bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast.

19 And Jesus said unto them, Can those who thought themselves lost, fast, while the way-shower who has shown them the true way to salvation is still with them?

20 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

20 But the days will come when their way-shower shall leave them, and then shall they fast in those days.

21 No man also seweth a piece of new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse.

21 No man with understanding attempteth to repair a worn out teaching, by adding a patch of new to the old, for the patch of new doth render still more conspicuous the worn out condition of the old.

22 And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.

22 Neither doth a wise man put a new teaching into the form of one that is old, lest the latter be not sufficiently strong (broad) to contain the new, permitting its loss. But a wise man putteth the new teaching into a new form and thereby both the new teaching and its new method of application are saved.

23 And it came to pass, that he went through the corn fields on the sabbath day; and his disciples began, as they went, to pluck the ears of corn.

24 And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful?

25 And he said unto them, Have ye never read what David did, when he had need, and was an hungred, he, and they that were with him?

26 How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him?

26 How he entereth into the Jewish temple and did eat the shewbread which, according to the Jewish law, was not lawful for him to eat, neither for those who were with him, but for the priests only. But I tell you that necessity made it lawful for them to eat this bread.

27 And he said unto them, The sabbath was made for man, and not man for the sabbath:

27 Therefore I say unto you, the sabbath day was created for the benefit of man and not man for the benefit of the sabbath:

28 Therefore the Son of man is Lord also of the sabbath.

28 Therefore the individual being is master even of the sabbath day.

CHAPTER 3

1 And he entered again into the synagogue; and there was a man there which had a withered hand.

2 And they watched him, whether he would heal him on the sabbath day; that they might accuse him.

3 And he saith unto the man which had the withered hand, Stand forth.

4 And he saith unto them, It is lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace.

5 And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he said unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other.

6 And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.

7 But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judæa,

8 And from Jerusalem, and from Idumæa, and from beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.

9 And he spake to his disciples, that a small ship

should wait on him because of the multitude, lest they should throng him,

10 For he had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues.

11 And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.

12 And he straitly charged them that they should not make him known.

13 And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him.

13 And he goeth up into a mountain and calleth his chosen twelve and they came unto him.

14 And he ordained twelve, that they should be with him, and that he might send them forth to preach,

14 And he explained to the twelve the science of healing through a purely mental method, namely, the application of right thought, Truth: and he sent them forth to preach and teach,

15 And to have power to heal sicknesses, and to cast out devils:

15 And to apply the healing power of Truth to the healing of sickness and to the casting out of erring beliefs.

16 And Simon he surnamed Peter;

17 And James the son of Zebedee, and John the

brother of James; and he surnamed them Boanerges, which is, The sons of thunder:

18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphæus, and Thaddæus, and Simon the Canaanite,

19 And Judas Iscariot, which also betrayed him: and they went into an house.

20 And the multitude cometh together again, so that they could not so much as eat bread.

20 And the multitude, ascertaining his abiding place, cometh together again and was so insistent upon healing that he found no time to continue teaching his chosen twelve his method of healing, although to do this was his greatest desire.

21 And when his friends heard of it, they went out to lay hold on him: for they said, He is beside himself.

21 And when his friends heard of the statements and healing accredited to him, they went out to lay hold on him for they said, He has lost his reason.

22 ¶ And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils.

22 And the scribes when they came down from Jerusalem tried also to discredit the work of Jesus by saying, This teaching doth not cast out devils. It is not the work of God, but of black art, necromancy, mesmerism, the power of the prince of evil.

23 And he called them unto him, and said unto them in parables, How can Satan cast out Satan?

23 And he called them unto him, and said unto them in parables, How can you with hypnotism or mesmerism destroy (cast out) the effects produced by hypnotism or mesmerism?

24 And if a kingdom be divided against itself, that kingdom cannot stand.

24 For if a power be divided against itself, that power cannot stand.

25 And if a house be divided against itself, that house cannot stand.

25 And if a teaching or method be divided against itself, it shall come to naught.

26 And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.

26 And if I am healing through the prince of evil (mesmerism), as you claim, Satan is risen up against himself, and is divided and cannot stand.

27 No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.

27 No individual can possibly overcome erring belief in consciousness, and destroy (cast out) its ill

effects (sin, sickness and death) on the body, except he first overcome the error in consciousness through the understanding of Truth and this change in consciousness will effect a change in the body, which is the embodiment of the consciousness.

28 Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme :

28 In fact and in truth I say unto you, All manner of mental errors, and their effects (sin and sickness) can be healed for those who believe in the power of Truth;

29 But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation :

29 But he that disbelieves in the power of Truth,—the actual understanding of Fact, to free him from his troubles—disbelieves the very Truth itself and consequently is of the same erring belief even after the Truth has been presented to his consciousness, and thus Truth (which is God) not being accepted. can be of no benefit to him.

30 Because they said, He hath an unclean spirit.

30 This he said to them because they accused him of being insane and refused to accept his teaching.

31 ¶ There came then his brethren and his mother. and, standing without, sent unto him, calling him.

32 And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee.

33 And he answered them, saying, Who is my mother, or my brethren?

34 And he looked round about on them which sat about him, and said, Behold my mother and my brethren!

35 For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

35 The body or physicality is neither cause nor creator. Mind is the only Cause and Creator. Therefore only those who understand the unfoldment of the one intelligence are of the same right Mind as myself. They therefore are my only relatives, as I claim no relationship with those who think the body is cause or believe that Mind is dependent upon bodily conditions.

CHAPTER 4

1 And he began again to teach by the sea side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land.

2 And he taught them many things by parables, and said unto them in his doctrine,

2 And he taught them many things by parables and through them explained his teaching.

3 Harken; Behold, there went out a sower to sow:

3 And said, Harken; behold a teacher went forth to teach the truth of Being.

4 And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up.

4 And as he taught, many of the truths he uttered fell upon the ears of the ignorant and the very ignorance in their consciousness argued against the Truth they heard, and thereby the Truth was not accepted as Truth and was lost.

5 And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth:

5 Some of the teaching fell upon the ears of mere believers, who had no understanding but who quickly through blind faith accepted the teaching but did not mentally digest or understand it.

6 But when the sun was up, it was scorched; and because it had no root, it withered away.

6 And not having understanding, but relying solely on blind faith, they, when necessity arose, could not apply the teaching and receive the benefits.

7 And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.

7 And some of the teaching fell upon the ears of those whose minds were filled with the cares of this world, (those who were more intent on accumulating material riches than on understanding spiritual Fact) and because of its constant presence in consciousness, the material thought choked out the teaching they had heard, and they received no benefit from it.

8 And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred.

8 But some of the teaching fell upon the ears of good and sincere thinkers and reasoners, and was un-

derstood by them. Some understood thirty percent of the teaching, some sixty, and some one hundred percent, and they all received according to their understanding.

9 And he said unto them, He that hath ears to hear, let him hear.

9 Whoever hath understanding, let him apply it to this parable and profit thereby.

10 And when he was alone, they that were about him with the twelve asked of him the parable.

10 And the disciples came and said unto him, When thou speakest to the multitudes, why dost thou veil thy teachings through the use of parables,—thou speakest plainly to us when we are alone?

11 And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables:

11 He answered and said unto them, I teach you the unveiled Truth because ye have a little understanding and consequently are ready to accept Truth without caviling; but the masses having no conception of actual Truth would cavil at the bare unveiled Truth; therefore it is better for them that it be veiled as a parable when presented to them.

12 That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any

time they should be converted, and their sins should be forgiven them.

12 And with their eyes they shall see wrought the wonders of Truth, but with their apprehension (their mental eyes) they shall not be able to apprehend the underlying understanding or meaning of the works they see with their eyes; and they shall hear the words of Truth with their ears but their comprehension (their mental ears) shall not grasp the underlying understanding, Truth or meaning. Nevertheless, if they should at any time grasp the actual meaning underlying these parables, it will convert them to my teaching and this would free them from their ills.

13 And he said unto them, Know ye not this parable? and how then will ye know all parables?

13 And he said unto them, Know ye not this parable? And how then will ye know all of the other parables that I will give them, for the basis of this parable will be the basis of all my others.

14 ¶ The sower soweth the word.

14 The teacher teacheth the truth of Being.

15 And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.

15 And when any one hears the actual truth of

Being, and understands not the meaning thereof, then cometh the devil (the erring human belief about Life or Being) into the consciousness. What hath been heard is then fitted in thought to the old erring belief, and the truth of Being which he heard (which was sown in his consciousness) is lost through viewing Truth from the erring human viewpoint.

16 And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness; .

16 But they that receive the seed in stony places, the same are they that have heard the word and accept it as the Truth;

17 And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.

17 But their acceptance is through a believing process and not through the understanding of Truth, and they are at peace only temporarily. When trials come upon them, having no actual understanding of the application of Truth to their problems, they mistakenly think that because of their blind acceptance of Truth through belief they ought henceforth to be free from the cares of this world. When, however, they find that Truth does not work through blind belief, they are offended at what they think is the negligence of Truth, and discard it.

18 And these are they which are sown among thorns; such as hear the word,

18 They also that receive seed among the thorns are they who hear the truth of Being,

19 And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

19 But whose thoughts are so filled with materiality and the greed for material gain or greatness that this Truth is neglected and later forgotten. So they become unfruitful (retain no understanding, and are unable to do the things of understanding).

20 And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit, some thirty-fold, some sixty, and some an hundred.

20 And they that receive seed into good ground are they who have comprehended the underlying truth of what they heard, and therefore can do the work of Truth or understanding, in exact proportion to the understanding that they have gained,—one hundred percent if the understanding gained was complete, sixty percent if that proportion was gained, and only thirty percent if they comprehended only that percentage of Truth.

21 ¶ And he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick?

21 If ye now understand this great Truth, do not selfishly keep it to yourselves but tell the good news to all who are earnestly seeking it.

22 For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad.

22 For there is nothing that now seems mysterious but what shall in due time be made plain and explained, and that which is now *unknown* shall be *known*.

23 If any man have ears to hear, let him hear.

23 He that has understanding, let him ponder my statements, and comprehend their depth of meaning.

24 And he said unto them, Take heed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given.

24 And he said unto them, Take heed that ye understand this statement: with what measure ye give Truth to others, it shall be given unto you: and by explaining Truth to others ye receive greater understanding.

25 For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath.

25 For unto him that hath a little understanding

and applieth it, more shall be revealed; but he that hath no understanding hath something which he believeth to be understanding, namely, human belief, and this shall be taken from him.

26 ¶ And he said, So is the kingdom of God, as if a man should cast seed into the ground;

26 And he said, The kingdom of God is not a place but a state of perfect understanding and is not gained by dying and being resurrected. Instead it is as though an individual were to acquire a few right thoughts (seed) and were to retain them in consciousness (cast into the ground).

27 And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.

27 And should sleep, and rise night and day (and should reason and think of these seeds of thoughts) and after an interval of rest from meditation, should ponder them again until they begin to be understood (spring up and grow), still not knowing the changeless Principle from whence the understanding comes (he knoweth not how).

28 For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.

28 "For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear." So in like manner, Mind out of itself, gen-

erates thought, and at first apprehends, then later comprehends and at last fully understands.

29 But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

29 And when understanding has fully come to the individual consciousness, it applies its understanding to the problems of life and reaps the reward of its understanding.

30 ¶ And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?

30 And he said, Whereunto shall we liken the science of Life? Or with what comparison shall we compare it?

31 It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth :

31 For as the human consciousness sees it, it is the least of all sciences as the mustard seed is the least of all herb seed.

32 But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.

32 And as the mustard seed when grown is the greatest among herbs and becometh large, so also in

like manner, even the least understanding of the science of Life that an individual retains in his consciousness, groweth (unfolds), "so that the fowls of the air may lodge under the shadow of it" (until the individual's highest aspirations are found possible of accomplishment through the understanding of this very science).

33 And with many such parables spake he the word unto them, as they were able to hear it.

33 And with many such parables spake he the true concept of Being unto them, always fitting the parable to their limited understanding.

34 But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples.

34 But without a parable spake he not unto the multitude: but when he was alone with his disciples he explained the various parables to them.

35 And the same day, when the even was come, he saith unto them, Let us pass over unto the other side.

36 And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships.

37 And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.

38 And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish?

39 And he arose, and rebuked the wind, and said unto

the sea, Peace, be still. And the wind ceased, and there was a great calm.

39 And he arose and denied that the wind, the wave or anything but Mind and its right thought had power; and he subdued the wind and wave with this understanding, "and there was a great calm."

40 And he said unto them, Why are ye so fearful? how is it that ye have no faith?

40 And he said unto them, I have told you that ye have dominion over all things in your own right thought, Why are ye fearful? Why is it that ye have so little faith in Mind, God, and the power of Mind. God, namely, right consciousness?

41 And they feared exceedingly, and said one to another, "What manner of man is this, that even the wind and the sea obey him?"

CHAPTER 5

1 And they came over unto the other side of the sea, into the country of the Gadarenes.

2 And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit,

3 Who had his dwelling among the tombs; and no man could bind him, no, not with chains:

4 Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him.

5 And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.

6 But when he saw Jesus afar off, he ran and worshipped him,

7 And cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not.

7 And cried with a loud voice, and said, What have I done to thee, thou superior being, that thou shouldst come and subdue me?

8 For he said unto him, Come out of the man, thou unclean spirit.

8 For Jesus understanding the all-power of right thought, had been silently directing this power to the discordant and diseased mentality of the man, who at once recognized the superior power of the right thought, and the powerlessness of his own erring thought in the presence of right consciousness.

9 And he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many.

9 And Jesus asked him, What is the name of thy disease? And the man answered, saying, My diseases are legion: for they are many.

10 And he besought him much that he would not send them away out of the country.

10 And in his insanity he besought Jesus that he would not destroy them.

11 Now there was there nigh unto the mountains a great herd of swine feeding.

11 At some distance from them was a herd of swine.

12 And all the devils besought him, saying, Send us into the swine, that we may enter into them.

12 And the man believing that his mind was possessed by veritable devils said, If thou wilt cast the devils out and I can see that they have entered the swine, I shall believe I am freed.

13 And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea.

13 Jesus, to disabuse his mind, allowed this to occur: and as the swine showed the ill effects of the insane thought directed toward them, the man became convinced that the devils were leaving him and entering the swine, and this change of thought was reflected forth as his return to sanity.

14 And they that fed the swine fled, and told it in the city, and in the country. And they went out to see what it was that was done.

15 And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid.

16 And they that saw it told them how it befell to him that was possessed with the devil, and also concerning the swine.

17 And they began to pray him to depart out of their coasts.

18 And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him.

19 Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.

20 And he departed, and began to publish in Deca-

polis how great things Jesus had done for him: and all men did marvel.

21 And when Jesus was passed over again by ship unto the other side, much people gathered unto him: and he was nigh unto the sea.

22 And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet,

23 And besought him greatly, saying, My little daughter lieth at the point of death: pray thee, come and lay thy hands on her, that she may be healed; and she shall live.

24 And Jesus went with him; and much people followed him, and thronged him.

25 And a certain woman, which had an issue of blood twelve years,

26 And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,

27 When she had heard of Jesus, came in the press behind, and touched his garment.

28 For she said, If I may touch but his clothes, I shall be whole.

28 For her thought and absolute faith was that if she could by any means succeed in touching even the hem of the garment of Jesus, this touch would heal her of her trouble.

29 And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague.

30 And Jesus, immediately knowing in himself that

virtue had gone out of him, turned him about in the press, and said, Who touched my clothes?

31 And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?

32 And he looked round about to see her that had done this thing.

33 But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.

34 And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.

34 Jesus, who knew consciousness thoroughly, knew the power of blind faith to change the consciousness from a belief of sickness to a belief of health, if the circumstance which was the culmination of the faith came to pass. Looking at the woman he brought conviction to her mind by the following words, "Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague."

35 While he yet spake, there came from the ruler of the synagogue's house certain which said, Thy daughter is dead: why troublest thou the Master any further?

36 As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe.

37 And he suffered no man to follow him, save Peter, and James, and John the brother of James.

38 And he cometh to the house of the ruler of the

synagogue, and seeth the tumult, and them that wept and wailed greatly.

39 And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth.

39 And when he was come in, he saith unto them, "Why make ye this ado, and weep? the damsel is not dead, but sleepeth." There is no actual death. Life is eternal; and those who believe they die, merely mesmerize themselves with a belief of death, into believing they are dead, and the body externalizes this belief.

40 And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.

40 But they understood him not and laughed him to scorn. He had them all excluded from the room, and thereby aroused their wonder as to what he was going to do. This in a degree removed their erring mesmeric thought of death from the girl.

41 And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise.

41 He then silently directed the true thought (that Life is eternal) to the consciousness of the girl; and this Truth, *understood*, and rightly directed, liberated the consciousness of the girl from her belief of death; then he spake to the girl saying, "Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise."

42 And straightway the damsel arose, and walked; for she was of the age of twelve years. And they were astonished with a great astonishment.

42 The damsel, having been awakened from her mesmeric belief in death, heard his words and arose, and walked; the girl was about twelve years of age. And those who saw her alive and walking were greatly excited and astonished.

43 And he charged them straitly that no man should know it; and commanded that something should be given her to eat.

CHAPTER 6

1 And he went out from thence, and came into his own country; and his disciples follow him.

2 And when the sabbath day was come, he began to teach in the synagogue: and many hearing him were astonished, saying, From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands?

2 And when the sabbath day was come, he taught his teachings to those in the synagogues. The seeming

3 Is not this the carpenter, the son of Mary, the strangeness of his teachings astonished and perplexed them and they said, It is plain to be seen that this man is trying to impose upon us, for where could he have obtained wisdom or power to do the mighty works accredited to him.

brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him.

3 He might impose upon others, but we know him well. He is the carpenter, the son of Mary, and we also know his brothers, James, and Joses and Juda

and Simon. And his sisters, we know them all, and they are in our midst every day; then whence has he a just claim to a greater power than we possess? And they repudiated him as an imposter.

4 But Jesus said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house.

4 But Jesus said unto them, Every teacher has some honour shown him wherever he may go, excepting in his own community, among his own kin and in his own home.

5 And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them.

5 And it was not possible for him to do mighty works in his home town, because they would not believe or accept his teaching as Truth (as Truth must be accepted before it can liberate the consciousness enslaved by erring beliefs, it can readily be seen why he did not many mighty works there), but a few sick folk who accepted his teaching as Truth were healed.

6 And he marvelled because of their unbelief. And he went round about the villages, teaching.

6 And he marvelled at the tenacity of their human beliefs. And he went round about the villages teaching.

7 ¶ And he called unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits;

8 And commanded them that they should take nothing for their journey, save a staff only; no scrip, no bread, no money in their purse:

8 And commanded them that they should take no material thing to aid them on their journey, but rely solely upon their understanding of Mind (staff); that they should not place any power in scrip, or food, or the money in their purse:

9 But be shod with sandals; and not put on two coats.

9 But depend upon silent right thought only (shod with sandals); and carefully avoid placing power in both wrong and right thought (and not put on two coats).

10 And he said unto them, In what place soever ye enter into an house, there abide till ye depart from that place.

10 And into whatsoever city or town ye enter inquire for one who is in sympathy with your thought and teaching, and there abide as long as ye are in that place.

11 And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto

you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city.

11 And whosoever does not respond to the healing Truth or will not listen to your teachings, when ye leave the individual or that community, carry no ill will with you but (shake off the dust under your feet), cast them from your thought entirely (in a word, forget them). For it is not necessary that ye desire or predict punishment for them, because the law of Life is such that they will get exactly what they deserve without your assistance or ill will.

12 And they went out, and preached that men should repent.

12 And they went out, and preached that men should repent (should change their thought from the erring human concept of life to the true concept of Life).

13 And they cast out many devils, and anointed with oil many that were sick, and healed them.

13 And by this means they destroyed many of their ignorant superstitions, and by showing them the wonderful power of universal Love (anointed with oil) to cast envy, malice and hatred from the consciousness, many of the sick were healed, for their ills were the externalized effect of their hateful thoughts.

14 And king Herod heard of him; (for his name was spread abroad:) and he said, That John the Baptist was

risen from the dead, and therefore mighty works do shew forth themselves in him.

15 Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets.

16 But when Herod heard thereof, he said, It is John, whom I beheaded: he is risen from the dead.

17 For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her.

18 For John had said unto Herod, It is not lawful for thee to have thy brother's wife.

19 Therefore Herodias had a quarrel against him, and would have killed him; but she could not:

20 For Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly.

21 And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief estates of Galilee;

22 And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee.

23 And he sware unto her, Whatsoever thou shalt ask me, I will give it thee, unto the half of my kingdom.

24 And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist.

25 And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist.

26 And the king was exceeding sorry; yet for his

oath's sake, and for their sakes which sat with him, he would not reject her.

27 And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison,

28 And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother.

29 And when his disciples heard of it, they came and took up his corpse, and laid it in a tomb.

30 And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.

30 And the apostles gathered themselves together unto Jesus and told him of their experiences in the field of healing and teaching.

31 And he said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat.

31 And he said unto them, Come ye yourselves apart into a quiet place and rest awhile: for here there are so many coming and going that I find no leisure to teach you more of Mind.

32 And they departed into a desert place by ship privately.

32 And they departed into a quiet place and let not their destination be known.

33 And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him.

34 And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things.

35 And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time is far passed:

36 Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat.

37 He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat?

37 He answered and said unto them, They need not depart, give ye them to eat. And they say unto him, "Shall we go and buy two hundred penny worth of bread and give them to eat?"

38 He saith unto them. How many loaves have ye? go and see. And when they knew, they say. Five, and two fishes.

38 He saith unto them, I have told you how Mind, through right thought, creates all that exists. How many faculties has the Mind with which to create? They counseled among themselves and then said, We know that we possess five so-called physical senses (five loaves), namely: hearing, seeing, feeling, tasting and smelling; and two metaphysical senses (two

fishes), namely: reason and understanding; and that it is through the right exercise of these senses that Mind creates all, but we know not the method.

39 And he commanded them to make all sit down by companies upon the green grass.

40 And they sat down in ranks, by hundreds, and by fifties.

41 And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them; and the two fishes divided he among them all.

41 Jesus said, I will explain and demonstrate the method by actual production. And at once began to explain metaphysically (looked up to heaven) to his disciples the five so-called physical senses, and demonstrated his explanation of mental creation by actually producing bread for the multitude; then he also explained the two higher senses, reason and understanding, represented by the two fishes, and demonstrated his explanation by the actual production of fishes. He gave these to the disciples and they in turn supplied the multitude and endeavored to explain to them the manner of their creating.

42 And they did all eat, and were filled.

42 And they did all eat, physically and mentally, all that they could digest and understand.

43 And they took up twelve baskets full of the fragments, and of the fishes.

43 And when the fragments were gathered together there remained twelve baskets full; that is, the thought of each of the disciples was crowded to overflowing in trying to gather and retain in consciousness all that pertained to this demonstration of mental creation.

44 And they that did eat of the loaves were about five thousand men.

45 And straightway he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people.

46 And when he had sent them away, he departed into a mountain to pray.

47 And when even was come, the ship was in the midst of the sea, and he alone on the land.

48 And he saw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them.

49 But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out:

50 For they all saw him, and were troubled. And immediately he talked with them, and saith unto them, Be of good cheer: it is I; be not afraid.

51 And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered.

52 For they considered not the miracle of the loaves: for their heart was hardened.

52 For they did not consider the mental creation of the loaves and fishes to be as great a work as the

stilling of the wind and wave; but this was because their understanding had not yet reached the point where they could judge correctly.

53 And when they had passed over, they came into the land of Gennesaret, and drew to the shore.

54 And when they were come out of the ship, straightway they knew him,

55 And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was.

56 And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole.

CHAPTER 7

1 Then came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem.

2 And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen, hands, they found fault.

3 For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders.

4 And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brasen vessels, and of tables.

5 Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?

6 He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me.

7 Howbeit in vain do they worship me, teaching for doctrines the commandments of men.

7 But their worship is vain, because they are teaching and asking you to observe mere man-made creeds and by-laws instead of Truth.

8 For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do.

8 For having laid aside as of not much moment the commandment which necessitates keeping the mind clean from evil thought, ye substitute the laws of men, such as that pertaining to the washing of pots and cups; and many other such like things ye do.

9 And he said unto them, Full well ye reject the commandment, of God, that ye may keep your own tradition.

9 And he said unto them, Full well ye know that ye reject the laws of perfect Mind when ye find it convenient, and substitute your own theories in their place.

10 For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death:

11 But ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free.

12 And ye suffer him no more to do ought for his father or his mother;

13 Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

14 ¶ And when he had called all the people unto him, he said unto them, Hearken unto me every one of you, and understand:

15 There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man.

15 It is not that which ye eat that harms the body, but the evil thoughts which ye think. These disturb the natural harmony of the body.

16 If any man have ears to hear, let him hear.

16 If any man has understanding, let him apply his understanding to my statement.

17 And when he was entered into the house from the people, his disciples asked him concerning the parable.

17 And when he was entered into the house from the people, his disciples asked him to explain his last parable.

18 And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him;

18 And he saith unto them, After all I have told you of Mind being the only power, do ye not yet grasp my meaning? Do ye not yet realize the fact that all that ye eat is inactive or lifeless, hence devoid of power?

19 Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?

19 Because it entereth not into his consciousness, but into the belly and goeth out into the draught, purging all meats?

20 And he said, That which cometh out of the man, that defileth the man.

20 And he said, The words that ye speak and the thoughts that ye think, proceed from the consciousness. They are the only power and have their effect on the body, and if wrong they defile the body.

21 For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders.

21 For from out of consciousness or Mind, ye erringly allow evil thoughts, acts and deeds to come forth, such as adulteries, fornications, murders,

22 Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:

22 Thefts, coveteousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:

23 All these evil things come from within, and defile the man.

23 These are the thought things which express themselves on the body as sin and sickness, and they ultimate in death (the entire defilement of the body).

24 ¶ And from thence he arose, and went into the

borders of Tyre and Sidon, and entered into an house, and would have no man know it: but he could not be hid.

25 For a certain woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet:

26 The woman was a Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter.

27 But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs.

27 But Jesus said unto her, I must first teach and heal the children of Israel: I tell you also, It is not the part of wisdom to give the truth of Being to the ignorant, unbelieving or unfaithful.

28 And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs.

28 And she said, True, Lord: yet the ignorant, unbelieving and unfaithful may become understanders and true followers through the crumb of Truth that they casually hear.

29 And he said unto her, For this saying go thy way; the devil is gone out of thy daughter.

29 And he said unto her, For thy great faith in the power of Truth, thy request will be granted thee.

30 And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

30 And when the woman was come to her house she found her daughter freed from the superstition of being possessed by an evil spirit and lying quietly upon the bed.

31 ¶ And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis.

32 And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him.

33 And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue;

34 And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened.

35 And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.

36 And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it;

37 And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

CHAPTER 8

1 In those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them,

2 I have compassion on the multitude, because they have now been with me three days, and have nothing to eat:

3 And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far.

4 And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness?

5 And he asked them, How many loaves have ye? And they said, Seven.

5 And he asked them, How many mental faculties have ye with which to create? And they said, We now understand that we have seven.

6 And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them; and they did set them before the people.

6 And Jesus commanded the people to sit down on the ground: and took up the seven faculties of Mind,

and explained them again to his disciples and demonstrated his explanation by the actual production of food, and the disciples in turn gave and explained the mental production to the multitude.

7 And they had a few small fishes: and he blessed, and commanded to set them also before them.

7 And the disciples had a few statements of Truth which they wished him to demonstrate to them: and Jesus took up these statements and demonstrated them, telling the disciples to explain them also to the people.

8 So they did eat, and were filled: and they took up of the broken meat that was left seven baskets.

8 So they did eat, mentally and physically, until they were filled: and after all were filled they gathered up seven baskets full,—that is, Jesus proved that Mind, with its seven faculties, is not impoverished or diminished by giving (creating), but on the other hand remains full and complete always.

9 And they that had eaten were about four thousand: and he sent them away.

10 ¶ And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha.

11 And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him.

12 And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation

13 And he left them, and entering into the ship again departed to the other side.

14 ¶ Now the disciples had forgotten to take bread, neither had they in the ship with them more than one loaf.

15 And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod.

16 And they reasoned among themselves, saying, It is because we have no bread.

17 And when Jesus knew it, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened?

17 And when Jesus perceived it, he saith unto them, O ye of little faith in the power of Mind to create all that is needed. Why do ye worry because ye have brought no bread? Apprehend ye not yet that all causation is mental, neither comprehend this great fact of Being. Are ye yet under the bondage of your old erring beliefs?

18 Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?

18 With your so-called physical eyes ye see wrought the wonders of Mind, yet with your apprehension (your mental eyes) are ye not able to apprehend these wonders? And with your ears ye hear the words of Truth, and with your comprehension (your mental ears) can ye not comprehend the Truth ye hear? And

have ye not yet any understanding of the truth of Being?

19 When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve.

19 Do ye not yet understand how Mind, unaided, created enough bread to fill the five thousand, and how I explained to you that it was accomplished through Mind? Have ye likewise forgotten that after all were satisfied there were gathered twelve baskets full (that is, any of you twelve with the proper understanding can create likewise)?

20 And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven.

20 And can ye not grasp the significance of the seven loaves, symbolical of the seven mental faculties, and that none of these faculties were depleted but remained undiminished after feeding the four thousand?

21 And he said unto them, How is it that ye do not understand?

21 How is it that ye do not understand that I speak to you of the metaphysical and desire to warn you against the beliefs and teachings of the Pharisees and of Herod?

22 ¶ And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him.

23 And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought.

23 And he took the blind man by the hand, and led him out of the town; and when he had *spit* on his eyes (insulted, grossly abused and rebuked the erring human belief of blindness), and put his hands upon him (explained to him the all-power of right thought, and that sight is not of the so-called physical eyes, but of Mind), he asked him if he saw ought (he asked him if he understood at all that the mentality, the consciousness, is the source of sight).

24 And he looked up, and said, I see men as trees, walking.

24 And he reflected a moment, and said, I understand humankind to be as material as the trees, only of a higher order, that is, having also the power of locomotion.

25 After that he put his hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly.

25 Jesus again explained to him that sight is not in nor of the eyes, but is a faculty of Mind, and that the sight is imperfect or perfect in accordance with our belief in imperfect sight, or our understanding that

sight, being a faculty of Soul, is necessarily indestructibly perfect. "*He made him look up*" (look at all things from the mental, the metaphysical, viewpoint), and then he "*saw every man clearly*" (and then he understood that all true Being is mental and not material).

26 And he sent him away to his house, saying, Neither go into the town, nor tell it to any in the town.

27 ¶ And Jesus went out, and his disciples, into the towns of Cæsarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am?

28 And they answered, John the Baptist: but some say, Elias; and others, One of the prophets.

29 And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ.

29 And he saith unto them, But who and what do ye think I am? And Peter answereth, and saith unto him, Thou art the prophesied Savior, the possessor of the true concept of Life.

30 And he charged them that they should tell no man of him.

31 And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again.

31 From that time forth Jesus began to show his disciples that he must go to Jerusalem and there

demonstrate this truth of Being, and also that because of the fact that his teaching was contrary to that of the Pharisees, they would attempt to dispose of it by trying to destroy him. He showed them, too, that the result would of necessity be the most public death he could devise, namely, his crucifixion, and that after the crucifixion, through his understanding of the indestructibility of Life and its embodiment, he would again animate his so-called material body and show it to them.

32 And he spake that saying openly. And Peter took him, and began to rebuke him.

32 Then Peter remonstrated with Jesus, saying, Do not contemplate this extreme sacrifice. Surely it is not inevitable that thou dost undergo so great a wrong: No, No, this must not be.

33 But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men.

33 But when he had turned about and looked on his disciples, he rebuked Peter, saying, Cease tempting me, lest thou offend me: without doubt thou wouldst not speak as thou hast if thou hadst the complete understanding of Being. Thou art giving voice to thy erring viewpoint.

34 ¶ And when he had called the people unto him with his disciples also, he said unto them, Whosoever

will come after me, let him deny himself, and take up his cross, and follow me.

34 And when he had called the people unto him with his disciples also, he said unto them, Every one of you who desires to attain the ultimate of Being, for which I am striving, must abandon and deny the present erring human sense of life as being correct. This you will find a heavy cross, but you will need to bear this cross if you would follow me.

35 For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.

35 For whosoever will strive to retain his physical sense of life shall lose this life; but whosoever will surrender his physical sense for the true concept of Life shall find Life to be eternal.

36 For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

36 For what profit is there in gaining all that this present erring sense of life contains, if in the end the sense of life is lost?

37 Or what shall a man give in exchange for his soul?

37 And what would an individual at the point of death not willingly give for the understanding that would enable him to prove that Life is eternal?

38 Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

38 Whosoever, therefore, shall reject the true concept of Life and my teaching pertaining thereto, or shall adulterate this Truth through his own erring mental misconceptions; such an one shall not be able to grasp the truth of Being, namely, that the true concept of Life comes from understanding, through right thought and leads to everlasting bliss.

CHAPTER 9

1 And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.

1 Verily I say unto you, there be some standing here who shall not be overcome by the erring sense of death, because they will have caught the true concept of Life through their understanding of the all-power of Mind.

2 ¶ And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them.

2 Later, when the understanding of Peter, James and John, his brother, had unfolded to a point corresponding to the sixth day of creation, as recorded in Genesis, namely, when they understood that the body (or embodiment) is the image and likeness of the mentality (the objective of Life or consciousness), Jesus elevated them to a high altitude of thought (a line of thought entirely above the erring sense of Life). And said, In order to demonstrate to you the truth regarding the body being the objective state of

consciousness, I, through a thought process, shall change my bodily appearance from the erring fleshly sense to a purely mental concept.

3 And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them.

3 And as they looked, his body and clothing expressed a perfection far greater than they had ever thought possible and proved to them that all of his previous teaching was correct.

4 And there appeared unto them Elias with Moses: and they were talking with Jesus.

4 As the disciples grasped somewhat the understanding of this demonstration, it became clear to them that this was what Moses and Elias attempted to teach the children of Israel.

5 And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias.

5 Then answered Peter and said unto Jesus, Master, I thank thee for having unfolded this Truth to us, and if it meets with thy approval, I would suggest that we teach the children of Israel, from the teachings of Moses and Elias as well as from thine own, for this will cause them to give more heed.

6 For he wist not what to say; for they were sore afraid.

6 While yet he spake, he saw his mistake, for he was conscious that neither of these teachers had fully reached the absolute ultimate of Being, and, therefore, could not demonstrate it fully.

7 And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him.

7 But that Jesus did comprehend the perfect ultimate and therefore must be the only leader.

8 And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves.

8 And when the disciples realized that only in the way that Jesus had outlined could they gain the perfect ultimate of Being, they decided to follow no other teaching but that of Jesus only.

9 And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.

9 When the demonstration was ended and their thought had reassumed the normal of the thought of the world, he told them to tell the demonstration they had seen to those only who "were risen from the dead" (whose thought had risen, or been awakened, to the true concept of Life).

10 And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.

10 And they kept that saying with themselves, questioning one with another *what the rising from the dead should mean?*

11 ¶ And they asked him, saying, Why say the scribes that Elias must first come?

12 And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things. and be set at nought.

12 And Jesus answered and said unto them, Elias, the prophet or annunciator, was prophesied to come first and announce the restoration of all things to their primal element, namely, Mind. Likewise it is prophesied that they will not comprehend the true concept of Being that I am teaching, and will destroy me as they destroyed Elias.

13 But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

13 For I say unto you, that Elias, the prophet, has already been here and has prophesied of my coming, but the people understood not his mission and heeded not his prophecy, and destroyed him.

14 ¶ And when he came to his disciples, he saw a

great multitude about them, and the scribes questioning with them.

15 And straightway all the people, when they beheld him, were greatly amazed, and running to him saluted him.

16 And he asked the scribes, What question ye with them?

17 And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit;

18 And wheresoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not.

19 He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me.

19 Then Jesus answered and said, O, this generation of doubters, with no faith in the right and an obstinate clinging to the wrong, how long before ye can understand Truth? How long before ye forsake your erring viewpoint of Life and embrace the true viewpoint? Bring the boy unto me and I will demonstrate the truth about Life to you.

20 And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming.

21 And he asked his father, How long is it ago since this came unto him? And he said, Of a child.

22 And ofttimes it hath cast him into the fire, and

into the waters, to destroy him : but if thou canst do any thing, have compassion on us, and help us.

23 Jesus said unto him, If thou canst believe, all things are possible to him that believeth.

24 And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.

25 When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.

25 When Jesus saw that the people came running together he rebuked the erring belief, that is, Jesus corrected the error in the consciousness of the boy, saying unto him, Deafness and dumbness is mere belief, and not a divine reality, therefore I charge thee, cast it out of thy thought and allow it nevermore to enter thy consciousness.

26 And the spirit cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead.

26 But the belief of the boy in the reality of his affliction was very tenacious, and a terrific mental struggle ensued between this erring belief thought and the understanding thought of Jesus. Truth triumphed over error, but not until the complete subjugation of the erring sense of physical life was effected, and while this was being accomplished, the body of the boy expressed no sign of life (he was as one dead).

27 But Jesus took him by the hand, and lifted him up; and he arose.

28 And when he was come into the house, his disciples asked him privately, Why could not we cast him out?

29 And he said unto them, This kind can come forth by nothing, but by prayer and fasting.

29 And he said unto them, These deep-seated erring mortal beliefs can not be readily destroyed without previous preparation of the mental power through deep and careful mediation on the truth of Being, and careful abstention from the thought that the erring human viewpoint is the truth of Life.

30 ¶ And they departed thence, and passed through Galilee; and he would not that any man should know it.

31 For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.

32 But they understood not that saying, and were afraid to ask him.

33 ¶ And he came to Capernaum: and being in the house he asked them, What was it that ye disputed among yourselves by the way?

34 But they held their peace: for by the way they had disputed among themselves, who should be the greatest.

35 And he sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all.

35 And he sat down, and called the twelve and said unto them, If any man desire to be greatest in the

spiritual (metaphysical) realm, he must hold material ascendancy as of least importance, and be ever ready to serve all.

36 And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them,

36 And he took a child and set him in the midst of them, and said, Ye must become as tractable, teachable and trusting as this child.

37 Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.

37 Whosoever, therefore, shall lay aside all the present erring misconceptions and convictions of material life and shall become as receptive and teachable as this child, shall obtain the true understanding of Being rapidly and to a great depth; and whosoever shall teach one such little child (one ready and receptive) the true concept of Life, shall thereby gain for himself my understanding of Life.

38 ¶ And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbad him, because he followeth not us.

38 And John answered him, saying, Master, we saw one casting out devils by thy method, and he does not claim to be one of thy disciples, and we forbade him, because he claimed not to be one of thy disciples.

39 But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me.

39 But Jesus said, *forbid him not*: for there is no one who is able to heal by my method who can speak lightly of me or my teaching.

40 For he that is not against us is on our part.

40 For he that believes in the possibility of Truth casting out error, is not against us, but with us in thought.

41 For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

41 And whosoever shall give aid to even the least of the beginners in the study of the science of Being by explaining Truth to them with the understanding of a true follower, verily, I say unto you, that his reward shall be great, for unto him shall be given greater understanding.

42 And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

42 And whosoever shall cause one who is ready and receptive to my teaching to think wrongly or differ-

ently, will be dragged down by his own erring belief, and this erring belief will retard his progress more effectually than would a millstone about his neck hold his body beneath the water.

43 And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched.

43 Wherefore, if thy most cherished belief causes thee to think erringly, cast it out: it is better for thy progress that thou hast no belief (faith) than to have one that is erroneous, for erring beliefs and erring faith are the direct causes of all suffering.

44 Where their worm dieth not, and the fire is not quenched.

44 And these sufferings cannot cease until the erring beliefs and erring faith have been forsaken (cast out).

45 And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched.

45 And if thy understanding of Life be in error, cast it out: it is better for thy progress that thou hast no understanding than to have one that is erroneous, for erring understanding is the direct cause of all suffering.

46 Where their worm dieth not, and the fire is not quenched.

46 And these sufferings can not cease until the error in understanding is corrected.

47 And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire:

47 And if thy most cherished possession causes thee to think erringly, forsake it, for it is better for thy progress that thou hast few or no possessions if they impede thee in gaining the true understanding of Being, or lead thee into erring thought and the consequent suffering.

48 Where their worm dieth not, and the fire is not quenched.

48 And these sufferings can not cease until the error in thought has been cast out.

49 For every one shall be salted with fire, and every sacrifice shall be salted with salt.

49 For the understanding of a believer is mere belief, erring thought (fire); and every human belief given up (sacrificed) is understanding understood.

50 Salt is good: but if the salt have lost his saltness,

wherewith will ye season it? Have salt in yourselves, and have peace one with another.

50 Understanding is,—*That the good alone is all that is real:* but if the understanding of an individual has lost this understanding, wherewith can he gain the true meaning? Have understanding in your own thought and ye will be at peace and understand all mankind.

CHAPTER 10

1 And he arose from thence, and cometh into the coasts of Judæa by the farther side of Jordan: and the people resort unto him again; and, as he was wont, he taught them again.

2 ¶ And the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife? tempting him.

2 And the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife? They asked him this, that they might entrap him into making some statement which they might use against his teaching.

3 And he answered and said unto them, What did Moses command you?

4 And they said, Moses suffered to write a bill of divorcement, and to put her away.

5 And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept.

5 And Jesus answered and said unto them, Moses, knowing your lack of a forgiving nature and your lack of the understanding of the Actual as shadowed forth by the marriage relation, thought it best to allow you

to put away your wives rather than to have you, in your ignorance and hard heartedness, abuse them.

6 But from the beginning of the creation God made them male and female.

6 But it is not in accordance with divine wisdom, nor with the higher laws of Being, for from the very beginning of existence the two active primal elements of Life are Truth and Love, Truth representing the male element of Life or Mind, and Love representing the female element of Life or Mind.

7 For this cause shall a man leave his father and mother, and cleave to his wife;

7 And because it is a law of Life that consciousness be made up of equal parts of Truth and Love, the male element or Truth will seek to add unto itself the Love element. In this quest obligation to the human father and mother shall be swept aside.

8 And they twain shall be one flesh: so then they are no more twain, but one flesh.

8 And Truth and Love must become one in consciousness before a perfect and complete consciousness it attained; and thus these two elements become one in perfect Being. Thereafter they are no more two elements, but one higher element.

9 What therefore God hath joined together, let not man put asunder.

9 What, therefore, Wisdom hath ordained for our completeness, will prevail despite all counter-effort of humankind.

10 And in the house his disciples asked him again of the same matter,

11 And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her.

12 And if a woman shall put away her husband, and be married to another, she committeth adultery.

13 ¶ And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them.

14 But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.

14 When Jesus saw it, he was much displeased, and said unto them, Permit little children to come unto me, for they are more susceptible to the teaching of Truth than their parents with their erring human convictions.

15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

15 Verily I say unto you, Whosoever shall not accept my teachings with the trustfulness and teachableness of the child mind, he shall not be able to understand it.

16 And he took them up in his arms, put his hands upon them, and blessed them.

17 ¶ And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?

18 And Jesus said unto him, Why callest thou me good? there is none good but one, that is, God.

18 And Jesus said unto him, Why callest thou me good? Good is synonymous with God, and God is perfect Being, and I have not yet attained the perfect ultimate of Being or God state.

19 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.

19 Thou knowest the commandments, which are as follows: (Applying the scriptural code, which Jesus used, the spiritual or actual meaning is as follows:) Thou shalt not adulterate the truth of Being with thy erring mortal beliefs. Thou shalt not mistakenly believe that Life is destructible, for Life is God. Thou shalt not erringly give power to anything but Mind, for to do so is to mistakenly attribute the power of Mind to things that have no power. Thou shalt not admit that evil is real or has power, lest the body which is the embodiment of consciousness express or bear witness to this falsity. Do not allow thyself to be defrauded into believing that effect is cause; acknowledge Mind only as Cause and Creator.

20 And he answered and said unto him, Master, all these have I observed from my youth.

20 The young man took the words of Jesus literally and answered, Master, "all these have I observed from my youth."

21 Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me.

21 Jesus said unto him, One thing thou lackest: Cast out the belief that material possessions are real treasure, and this is accomplished by gaining an understanding of Truth; then teach Truth to those who are ready to be taught, and by so doing thou wilt acquire a demonstrable understanding of Life. The only thing that thou canst take from this to the higher plane is thy understanding of Life, and this very understanding is the true treasure of heaven: thou canst accomplish all this by following my teaching.

22 And he was sad at that saying, and went away grieved: for he had great possessions.

23 ¶ And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!

23 And Jesus looked round about and saith unto his disciples, It is almost an impossibility for those who have riches to gain the ultimate of Being.

24 And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!

24 And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, hard indeed will it be for those who have riches to gain the ultimate perfection of Being.

25 It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

25 Yea, it is easier for a camel to go through the eye of a needle than for a rich man to gain the ultimate of Being.

26 And they were astonished out of measure, saying among themselves, Who then can be saved?

26 When his disciples heard this they were exceedingly amazed, saying, Who, then, can be saved?

27 And Jesus looking upon them saith, With men it is impossible, but not with God: for with God all things are possible.

27 And Jesus, looking upon them, saith, According to the erring human sense of things, the illustration would seem to exclude practically every one, but according to metaphysics it is correct. The rich man leans or depends upon his riches, mistakenly thinking

that material possessions are power. The only way, however, to attain the perfect ultimate of Being is to acquire an understanding of Truth and rely solely upon this understanding.

28 ¶ Then Peter began to say unto him, Lo, we have left all, and have followed thee.

28 Then Peter began to say unto him, Lo, we have forsaken all, and followed thee,—now what shall be our reward?

29 And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's,

29 And Jesus answered and said, Verily I say unto you, There is no man that has left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my teaching and understands it,

30 But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.

30 But he shall receive an hundred fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with their added responsibilities; and that which is an hundred fold more precious, namely, the demonstrable understanding that Mind is

the only Creator and that Life is eternal, being self-sustained.

31 But many that are first shall be last; and the last first.

31 But many who are accorded leadership and who are admired for intellectual attainments shall be the last to grasp this Truth, and others not so esteemed shall be the first to do so. The reputed brilliant mind believes it already knows the truth of Life and therefore is not open or teachable, while the so-called dullard may be ready and anxious for the opportunity to learn and is therefore receptive to this teaching.

32 ¶ And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him,

33 Saying, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall delivered him to the Gentiles:

34 And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again.

35 ¶ And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire.

36 And he said unto them, What would ye that I should do for you?

37 They said unto him, Grant unto us that we may

sit, one on thy right hand, and the other on thy left hand, in thy glory.

38 But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?

38 But Jesus answered and said, Ye have not the least conception of the magnitude of your request, for to sit on my right hand and my left hand entails much. Are ye equal to being put to so-called death and can ye resurrect or re-animate your so-called human bodies? Can ye be certain that ye have the self-sufficient faith and understanding that is necessary to enable you to accomplish this greatest of all work?

39 And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized:

39 They having no conception that this must be accomplished through the understanding of Life alone, but judging from the human standpoint that it meant that they allow themselves to be put to death from which a mysterious God would resurrect them, answered him, We can. But Jesus was not deceived and realized that they spoke as they did merely through blind faith. In order not to discourage them, however, he said, Yes, it is true, ye shall need to work out the same problem of so-called death, and to gain the understanding of Life that I have gained.

40 But to sit on my right hand and on my left hand

is not mine to give; but it shall be given to them for whom it is prepared.

40 But, to sit on my right hand, and on my left hand, is not in the nature of a gift. This needs to be earned and gained through an understanding of the ultimate of Being.

41 And when the ten heard it, they began to be much displeased with James and John.

41 Later the other disciples heard of the request, and were angry to think that two of their number had tried to gain what they all supposed was the best places in heaven.

42 But Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.

42 But Jesus called them unto him and said, Ye imagine that heaven is governed as the Gentiles govern their country, that is, ye imagine that their lords and those who are great, exercise authority over the others.

43 But so shall it not be among you: but whosoever will be great among you, shall be your minister:

43 But heaven is not conducted on this basis, neither shall it be so among you, but it is just the reverse.

44 And whosoever of you will be the chiefest, shall be servant of all.

44 He who is of the most service to the others, he who does the most kindly and loving acts, shall be the greatest, for to those who live in this way, true understanding comes most quickly.

45 For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

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45 Is not this the example I am setting for you,—am I not ministering to your wants? I did not come to induce you to become my servants, but rather to serve you, even to the point of giving up the human sense of Life. This I do that I may be of service to you in demonstrating the truth of eternal Life, offering myself as a ransom, as it were, for all human-kind. By going through the erring sense of so-called death I will prove that there is no death, and your belief in it will be liberated by my demonstration.

46 ¶ And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimæus, the son of Timæus, sat by the highway side begging.

47 And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou son of David, have mercy on me.

48 And many charged him that he should hold his peace: but he cried the more a great deal, Thou son of David, have mercy on me.

49 And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee.

50 And he, casting away his garment, rose, and came to Jesus.

51 And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight.

52 And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.

CHAPTER 11

1 And when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples,

2 And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him.

2 This was done to demonstrate that the faculties of Mind, namely, knowing and seeing, are not limited by distance.

3 And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither.

3 Here again the Master demonstrated the far-reaching power of right consciousness, in that he gained the consent of the owner metaphysically.

4 And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him.

4 And the disciples went their way, and found the

colt tied by the door without in a place where the two ways met, as told them by Jesus.

5 And certain of them that stood there said unto them, What do ye, loosing the colt?

6 And they said unto them even as Jesus had commanded: and they let them go.

6 And they said unto them even as Jesus had commanded: and they let them go, proving that Jesus had gained the consent of the owner through mental means.

7 And they brought the colt to Jesus, and cast their garments on him; and he sat upon him.

8 And many spread their garments in the way: and others cut down branches off the trees, and strawed them in the way.

9 And they that went before, and they that followed, cried, saying, Hosanna; Blessed is he that cometh in the name of the Lord:

10 Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest.

11 And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve.

12 ¶ And on the morrow, when they were come from Bethany, he was hungry:

13 And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet.

13 "And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet."

14 And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it.

14 And Jesus answered and said unto it, Let no fruit grow on thee henceforward forever; and his disciples heard it.

15 ¶And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves;

16 And would not suffer that any man should carry any vessel through the temple.

17 And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves.

18 And the scribes and chief priests heard it, and sought how they might destroy him; for they feared him, because all the people was astonished at his doctrine.

19 And when even was come, he went out of the city.

20 ¶And in the morning, as they passed by, they saw the fig tree dried up from the roots.

21 And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst is withered away.

21 The disciples did not catch the import of the lesson conveyed by the rebuke of the worthless tree, but on the next day as they again passed by, they saw that the fig tree had withered away and they called the attention of the Master to it.

22 And Jesus answering saith unto them, Have faith in God.

22 And Jesus answering said unto them, Have faith in the power of Mind to do all things.

23 For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.

23 In fact and in truth I say unto you, If ye have faith and doubt not the power of Mind (of right thought) ye shall not only be able to cast the barren and worthless thoughts out of yourselves and others, but also if ye shall say to the most terrible and terrifying thought, Leave me and return to your native nothingness, and shall not doubt the power of right thought to accomplish it, it shall be accomplished.

24 Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.

24 Not only is this true regarding the destruction of erring thought, but every right and good thing that

ye desire ye shall receive, if ye have faith in Mind and understand the power of your own right thought.

25 And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses.

25 And when ye desire any good thing, first cast all evil thought out of your heart (consciousness), for the good ye desire can not be manifested (objectified) by or through your consciousness while there is evil in that consciousness.

26 But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

26 For consciousness being cause, it manifests or objectifies that which is held in thought; therefore, if there be evil in consciousness it will manifest (objectify) this evil, and the good ye desire will not be manifested.

27 ¶ And they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders,

28 And say unto him, By what authority doest thou these things? and who gave thee this authority to do these things?

28 And they say unto him, What is the power by which thou doest thy works? and where didst thou obtain it?

29 And Jesus answered and said unto them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things.

29 Jesus, not wishing to instruct the evil-minded and still not wishing it to appear that he was unwilling to answer them, asked a question which he knew they dared not answer, saying, I will also ask you a question, and if ye will give me the answer I will tell you how to obtain the power that I possess.

30 The baptism of John, was it from heaven, or of men? answer me.

30 The baptismal rite instituted by John (significant of the purification of consciousness), was it of God, or was it the mere subterfuge of a designing man?

31 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him?

31 And they reasoned among themselves, saying, If we shall say, From God, he will say unto us, Why did ye not then conform thereto?

32 But if we shall say, Of men; they feared the people: for all men counted John, that he was a prophet indeed.

32 But if we shall say, It was the work of a crafty and designing man, the people who believe that John was a prophet will do us harm.

33 And they answered and said unto Jesus, We cannot tell. And Jesus answering saith unto them, Neither do I tell you by what authority I do these things.

33 And they answered and said unto Jesus, We cannot tell. And Jesus, answering, saith unto them, Neither do I tell you what the power is that enables me to do these mighty works.

CHAPTER 12

1 And he began to speak unto them by parables. A certain man planted a vineyard, and set an hedge about it, and digged a place for the winefat, and built a tower, and let it out to husbandmen, and went into a far country.

1 And he began to speak unto them by parables, saying, We will liken the perfect ultimate of Being to a man who owned a perfect and fully equipped vineyard, including the tower and wine presses. The owner, going away, let it out to husbandmen, leaving the management entirely in their hands. (This vineyard typifies a perfect world, lacking nothing necessary to completeness, and the husbandmen the human race in charge of this perfect world.)

2 And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.

2 And when the time of fruition drew near, the owner sent his servant to receive the fruit. The fruit was the perfection or perfect unfoldment of each individual consciousness, and the servant of the owner was one who had unfolded to a greater degree than

the average individual and was the way-shower to self-perfection, namely, one of the prophets of old.

3 And they caught him, and beat him, and sent him away empty.

3 But humankind, instead of profiting by the teaching of this way-shower, continued to follow their own erring mortal beliefs of life.

4 And again he sent unto them another servant; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled.

4 At a later period another prophet appeared; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled.

5 And again he sent another; and him they killed, and many others; beating some, and killing some.

5 And again he sent another; and him they killed, and many others; beating some, and killing some.

6 Having yet therefore one son, his well-beloved, he sent him also last unto them, saying, They will reverence my son.

6 And last of all there came one who had the full and complete right concept of Life, the very Intelligence individualized (the *heir* of Intelligence), and the hope was that blind and believing humanity would

surely recognize in his teachings the very Truth, and would give heed to him.

7 But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be our's.

7 But when the leaders saw the effect of the Truth that was being taught to the people, they said, This teaching is no doubt right, but it is almost directly opposed to that which we have taught as Truth. If we do not kill this teacher, our influence over the people will be destroyed, therefore let us kill him and again regain our control of the masses.

8 And they took him, and killed him, and cast him out of the vineyard.

8 And they caught the teacher of all Truth and killed him and blotted out his teachings from the minds of the people.

9 What shall therefore the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others.

9 Now I ask, What do ye suppose the owner of that vineyard (changeless justice) will do to these husbandmen when the time of judgment comes? He will come and destroy the husbandmen, and will give the vineyard unto others.

10 And have ye not read this scripture; The stone

which the builders rejected is become the head of the corner :

10 And Jesus saith unto them, Have ye not read this scripture: "The stone which the builders rejected is become the head of the corner:"

11 This was the Lord's doing, and it is marvellous in our eyes?

11 And it is marvellous in our eyes that the actual principle or basis by which Life's problems must be solved was rejected by the race of people whose ancestors had discovered it, because they considered it of no value in solving Life's problems, but that later it would be re-discovered and become the keystone to perfect existence.

12 And they sought to lay hold of him, but feared the people: for they knew that he had spoken the parable against them: and they left him, and went their way.

12 And the leaders sought to lay hold on him, but they feared to do so because of the people: for they knew that the parable had been directed against them: and they left him, and went their way.

13 ¶ And they send unto him certain of the Pharisees and of the Herodians, to catch him in his words.

14 And when they were come, they say unto him, Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Cæsar, or not?

15 Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a penny, that I may see it.

16 And they brought it. And he saith unto them, Whose is this image and superscription? And they said unto him, Cæsar's.

17 And Jesus answering said unto them, Render to Cæsar the things that are Cæsar's, and to God the things that are God's. And they marvelled at him.

18 ¶ Then come unto him the Sadducees, which say there is no resurrection; and they asked him, saying,

18 Then came unto him the Sadducees, which taught and believed the non-existence of a hereafter, but that life ends with the grave, and they asked Jesus a question, saying,

19 Master, Moses wrote unto us, If a man's brother die, and leave his wife behind him, and leave no children, that his brother should take his wife, and raise up seed unto his brother.

19 "Master, Moses wrote unto us, If a man's brother die, and leave his wife behind him, and leave no children, that his brother should take his wife, and raise up seed unto his brother."

20 Now there were seven brethren: and the first took a wife, and dying left no seed.

21 And the second took her, and died, neither left he any seed: and the third likewise.

22 And the seven had her, and left no seed: last of all the woman died also.

23 In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.

24 And Jesus answering said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God?

24 And Jesus answered and said unto them, Your question is entirely in error, and this is because ye do not understand the meaning of the scriptures or the nature of God.

25 For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven.

25 For resurrection does not mean to die and live again, but on the contrary it means to be resurrected from the erring human sense of Life, through gaining an understanding of the truth of Life. In other words, an understanding that Life is eternal and self-sustained and that death is merely an erring mental phenomenon which is the resultant of the erring mortal belief in death. When this perfect understanding is attained, the human sense of physical conception will be seen to be an error, and consequently no more indulged, for in heaven (in the true state), we shall be found purely mental beings with no desire for physical intercourse.

26 And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?

26 And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God, Mind, understanding, that Abraham had, and the God, Mind, understanding of Isaac, and the God, Mind, understanding of Jacob.

27 He is not the God of the dead, but the God of the living: ye therefore do greatly err.

27 True understanding is not the understanding (the God) of those who suppose or believe they can die, but the understanding, the Mind (the God), of those who know Life is self-sustained and eternal through this understanding of eternal Life: ye, therefore, do greatly err.

28 ¶ And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

29 And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord:

29 And Jesus answered him, The first of all the commandments is, Know that Life is spiritual (purely mental); the truth of Being, our God, is Truth itself.

30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

30 And thou shalt strive to understand the true con-

cept of Life (the Truth), which is, that the Mind is thy Life, the Creator of all and the only power. To sense this merely is not enough,—thou must gain, through reason and understanding, to the point of actual demonstration, an absolute conviction of the heart that this is Truth: this is the first or greatest Truth or law that must be brought out or comprehended.

31 And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

31 And the second is like, namely this, Thou shalt also understand that thy neighbour (every one and every thing) is Life, is Mind, and an equal participant in the one complete whole. These two laws or Truths are the basis or Principle of all Life.

32 And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he:

33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices.

34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

34 And when Jesus saw that he answered with veiled understanding, he said unto him, Thou art not far from the right understanding of Being.

35 ¶ And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the son of David?

35 And Jesus answered and said, while he taught in the temple, How is it that the scribes teach that the Christ is a true descendant of David? If this were true, would he not be a physical being?

36 For David himself said by the Holy Ghost, The LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.

36 And David's own words refute this, for here are his words: The Master or Savior said unto my Master or Savior, "Sit thou, on my right hand till I make thine enemies thy footstool."

37 David therefore himself calleth him Lord; and whence is he then his son? And the common people heard him gladly.

37 If David, therefore, himself calleth him his Savior, how then could he be a physical being destined to appear at a future time? And the common people heard him gladly.

38 ¶ And he said unto them in his doctrine, Beware of the scribes, which love to go in long clothing, and love salutations in the marketplaces,

38 And he said unto them in his doctrine, Beware of the scribes, which love to go about in ministerial garb,

and love to be greeted publicly as great men, and leaders of their particular sects.

39 And the chief seats in the synagogues, and the uppermost rooms at feasts:

39 But at heart are concerned most nearly with the uppermost rooms at feasts and the ruling seats among the law-makers:

40 Which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation.

40 And make laws which bind heavy burdens upon humankind, but they themselves ignore these burdensome laws, and all their pretended compliance with the law and the gospel is simply a mask for the hypocrite underneath: these shall receive the greater damnation.

41 ¶ And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much.

42 And there came a certain poor widow, and she threw in two mites, which make a farthing.

43 And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury:

44 For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.

CHAPTER 13

1 And as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings are here!

2 And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down.

2 And Jesus, answering, said unto him, I prophesy to thee that this city shall be destroyed.

3 And as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately,

4 Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled?

5 And Jesus answering them began to say, Take heed lest any man deceive you:

5 And Jesus, answering them, began to say, Take heed lest any man deceive you:

6 For many shall come in my name, saying, I am Christ; and shall deceive many.

6 For many new teachings shall be brought forth,

and heralded as Truth, and many shall be deceived thereby.

7 And when ye shall hear of wars and rumours of wars, be ye not troubled: for such things must needs be; but the end shall not be yet.

7 And ye shall hear of wordy wars, disagreements, as to the actual meaning or understanding underlying my teachings, as well as rumors of dissension; but be not troubled: for all these things must come before the true understanding is gained and harmony reigns.

8 For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these are the beginnings of sorrows.

8 For the followers of one leader shall contend against the following of other leaders: and the leaders themselves shall be at enmity with each other as to what is Truth, and there shall be a great lack of understanding, and much wrong or malpractice. There shall also occur open ruptures among the students of Truth concerning many questions. All these things will tend to destroy the human sense of a personal God: and sorrow will arise from the discovery that there is no Truth in the general theory of materiality and that it must be renounced.

9 ¶ But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be

beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them.

9 But take heed to yourselves: for your renunciation of all erring man-made creeds and doctrines shall subject you to the hatred of the rulers, and ye shall be sorely afflicted and some shall be killed, because of adhering to my teachings.

10 And the gospel must first be published among all nations.

10 Nevertheless the truth of Being must be taught and understood by all nations before this human existence shall cease.

11 But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.

11 But when they take you into court, do not permit fear and worry to confuse your mentality, for your reason and right thought being based upon actual understanding will direct you correctly as to what to say or do: for your speech is no longer the result of human misconception of brain-thinking; but you are impelled to speak with intelligence by the understanding of Life that you possess.

12 Now the brother shall betray the brother to death, and the father the son; and children shall rise up

against their parents, and shall cause them to be put to death.

12 And the brother who does not accept or understand this new and true teaching, but regards it as heresy, and contrary to the teachings of the prophets, shall deliver up even unto death the brother who does accept and understand this teaching: and likewise the parent shall deliver up his child, and the children their parents for the same cause, thinking in their blind religious faith that they are doing God a service by so doing.

13 And ye shall be hated of all men for my name's sake: but he that shall endure unto the end, the same shall be saved.

13 And ye shall be hated most of all because of your teachings and understanding, but only he who continues in this understanding to its perfection shall be saved or made whole.

14 ¶ But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judæa flee to the mountains:

14 But when ye shall see the erring mental power (mesmerism and hypnotism) heralded as a healing and saving power, when in reality it is the abomination of desolation spoken of by Daniel, and when hypnotism and mesmerism begin to be secretly practiced, then shall come the beginning of the end. Then, also, as

a method of self-protection, those who have embraced my teachings shall seek protection from this secret malpractice by appealing to their own understanding of Truth and its application.

15 And let him that is on the housetop not go down into the house, neither enter therein, to take any thing out of his house :

15 And he who is exalted in faith let him not lose his faith and return to his human doubting,

16 And let him that is in the field not turn back again for to take up his garment.

16 Neither let him who is diligently striving for the true understanding return to his old beliefs.

17 But woe to them that are with child, and to them that give suck in those days!

17 But hard, indeed, will it be for the one in whose consciousness the true concept has just appeared, to retain the true concept of Life: and trying, indeed, will it be to those who teach Truth in those days of erring mental power.

18 And pray ye that your flight be not in the winter.

18 And make not the mistake of striving to reach the understanding of Being through cold philosophy and uninspired intellect.

19 For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

19 For there shall be much dissension and difference of opinion as to actual Truth, and the mental wrestlings among the various sects will be the greatest that this world has ever witnessed.

20 And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days.

20 And were this dissension and mental turmoil to continue indefinitely, all of my teaching would be destroyed, but through the actual *demonstrable* understanding of a few, the controversies and mental discord will be overcome, and the actual Truth discerned.

21 And then if any man shall say to you, Lo, here is Christ; or, lo, he is there; believe him not:

21 And when once ye have discerned the true concept of Being, ye can no more be misled by false teachings, for ye shall know Truth and give no credence to mere human opinion.

22 For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect.

22 For there shall arise many erring concepts (false

Christ's) as to the ultimate of Being, and also many false teachers, and some of these teachers shall show great signs and advance great arguments in support of their various teachings, insomuch, that if it were possible to mislead one possessed of actual understanding (which it is not), the very understander would be misled by them.

23 But take ye heed: behold, I have foretold you all things.

23 But take ye heed: behold, I have given you warning beforehand.

24 ¶ But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light,

24 When the dissension and mental conflict between belief and understanding cease, as victory is accorded to understanding, "the sun shall be darkened" (the erring mortal concept of Life shall be disregarded and cast out of consciousness). "And the moon shall not give her light" (and the manifestations or embodied reflections of the erring concept of life, such as sin, sickness and death, shall cease to be reflected).

25 And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.

25 So-called fundamental erring human laws and beliefs, which are as numerous as the stars, shall cease to be regarded as necessary to harmonious Being. Then, also, the human belief that heaven is a place

ruled by a personal God, before whom human beings must appear to be judged on the judgment day, shall be despoiled of its power to make drifters of human beings, instead of delvers after Truth as they should be.

26 And then shall they see the Son of man coming in the clouds with great power and glory.

26 And then shall the human consciousness grasp the true thought of Life (the true concept of Being) as the only way to eternal harmony (heaven); and as human beings relinquish their beliefs in the reality of matter, in like proportion shall they perceive the true concept of Being,—at first not clearly, because of mental beclouding by previous beliefs, but as harmony is seen as the fact of Being, understanding (which is power) shall become greater, and there shall be great rejoicing.

27 And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

27 And when understanding has superseded belief, right consciousness shall send forth harmonious thought, winged with Truth and Love (angels), and these thoughts shall be heard and accepted as Truth, and the understanders shall perceive that, being one in understanding, harmony must and does reign.

28 Now learn a parable of the fig tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near;

28 Now learn a parable of the fig tree: When ye see the fig tree putting forth new leaves ye know that summer is near:

29 So ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors.

29 So ye, in like manner, when ye shall see these things come to pass of which I have spoken, ye shall know that the end of the reign of erring mortal belief is near, even at its end.

30 Verily I say unto you, that this generation shall not pass, till all these things be done.

30 Verily I say unto you, that this generation of believers can not pass away in any other way than to be superseded by understanders.

31 Heaven and earth shall pass away: but my words shall not pass away.

31 The erring human sense of heaven and earth shall surely pass away, then shall it be seen that my words are Truth.

32 ¶ But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.

32 But just what day or hour understanding will supersede belief in consciousness, no one knoweth, but

that it must come before the perfect ultimate of Being (the Father) is attained, is certain.

33 Take ye heed, watch and pray: for ye know not when the time is.

33 Be mentally alert, therefore, and reason and investigate carefully the new thoughts that present themselves to your consciousness, for without careful reasoning ye will find it difficult to detect the true thought, the true concept, when it is presented to you.

34 For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.

35 Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockerowing, or in the morning:

36 Lest coming suddenly he find you sleeping.

37 And what I say unto you I say unto all, Watch.

CHAPTER 14

1 After two days was the feast of the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death.

2 But they said, Not on the feast day, lest there be an uproar of the people.

3 ¶ And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head.

4 And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?

5 For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her.

6 And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me.

7 For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always.

8 She hath done what she could: she is come aforehand to anoint my body to the burying.

9 Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her.

10 ¶ And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them.

11 And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him.

12 ¶ And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover?

13 And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.

14 And wheresoever he shall go in, say ye to the good-man of the house, The Master saith, Where is the guest-chamber, where I shall eat the passover with my disciples?

15 And he will shew you a large upper room furnished and prepared: there make ready for us.

16 And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

17 And in the evening he cometh with the twelve.

18 And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me.

19 And they began to be sorrowful, and to say unto him one by one, Is it I? and another said, Is it I?

20 And he answered and said unto them, It is one of the twelve, that dippeth with me in the dish.

21 The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.

21 I go now to fulfill the balance of the scripture concerning the teacher of the true concept, namely, that relating to my betrayal and crucifixion: but sorry indeed will he be by whom I am betrayed! It would have been far better for mankind if this portion of the scriptural prophecy had never been thought of (born), to be fulfilled with sorrow later; however, it is a part of the prophecy, and its fulfillment is now requisite.

22 ¶ And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body.

22 While they were eating the last meal Jesus seized the opportunity to explain to the disciples that life is not maintained alone by the food humankind eats, but by the thoughts it thinks. In order to illustrate this he took bread (the so-called staff of life, which is the symbol of the true staff of Life,—right thought) and brake it. (The breaking of the bread signified the act of explaining true thought.) He bade his disciples to eat (assimilate) all true and good thought, for, said he, "This is my body" (this is my understanding of Life,—that it consists of all good and true thought).

23 And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it.

23 And he took the cup (the symbol of holy inspiration and great love) and explained to them of what it consists, and bade them all to have this holy inspiration and love ever before them in their future work.

24 And he said unto them, This is my blood of the new testament, which is shed for many.

24 For, said he, It is my great love for all mankind that constantly inspires me in my endeavor to demonstrate the truth of Being, and I shall continue in my effort, even though so doing entails my crucifixion, for it is my desire to prove the truth that death is merely a belief and that the eternality of Life is Fact in so public a manner that such proof can not be denied.

25 Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

25 Verily I say unto you, that I will not again seek to inspire you with the necessary love and right desire, until I have fully demonstrated to you the non-existence of death and the eternality of Life.

26 ¶ And when they had sung an hymn, they went out into the mount of Olives.

27 And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered.

27 And Jesus saith unto them, All ye shall desert me because of what I shall permit to come to pass this night, for it is written, "I will smite the shepherd, and the sheep shall be scattered."

28 But after that I am risen, I will go before you into Galilee.

28 But after I have fully overcome the human belief of death, I will meet you in Galilee and we will be united, and your faith will then be such that ye can not again be scattered.

29 But Peter said unto him, Although all shall be offended, yet will not I.

30 And Jesus saith unto him, Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice.

31 But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.

32 And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray.

33 And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy;

33 And he taketh with him Peter and James and John, and began to be deeply serious and thoughtful;

34 And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch.

34 And saith unto them, I am vitally interested in this overcoming of the human belief in so-called death, but I am not convinced that even though I do undergo this greatest of all ordeals, ye will gain that which I hope to teach you thereby. Therefore I shall first strive mightily, through a purely mental effort, to

assist you in gaining an understanding of the nothingness of the human belief called death. Remain here, and put forth your greatest effort to accept the mental, i. e., spiritual Truth that comes to your consciousness.

35 And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him.

35 And he went forward a little, and entered into great depth of thought, striving if possible through silent mental power to give the three disciples a complete understanding as to the unreality of so-called death without the necessity of himself passing through the transition called death.

36 And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt.

36 It was not fear which prompted Jesus in his mental effort to avert the ordeal which had been foretold in the scriptures. In his earnest desire to benefit humanity, he longed to prolong his stay upon the human plane in order to accomplish more good, but if all mental effort to enlighten his disciples as to the eternality of Life proved futile, and the fulfillment of the scriptures was inevitable, he was prepared to face the ignomy of public death in order to complete his demonstration.

37 And he cometh, and findeth them sleeping, and

saith unto Peter, Simon, sleepest thou? couldst not thou watch one hour?

37 After working mentally one hour he cometh unto the disciples, and findeth them not awakened to the truth of Being, that he had endeavored to communicate to them through a silent mental method. Instead, he found them still under the bondage of erring mortal belief (the deep sleep that fell upon Adam), and said,

38 Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak.

38 Reason and earnestly desire to know Truth, and be not tempted to be satisfied with your present erring human sense of life. I know that your intention is good, and that ye desire to strive diligently, but your determination is weak.

39 And again he went away, and prayed, and spake the same words.

39 And again he went away, and tried through a silent mental process to have them gain the truth of Being.

40 And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him.

40 And he came again to them and found them yet unenlightened, for their erring belief in matter as a reality was very great.

41 And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners.

41 And he cometh the third time, and saith unto them, Your erring self-mesmeric belief in the reality of matter is too great for you to cast off, so let it rest, and I will demonstrate through the crucifixion the nothingness of so-called death.

42 Rise up, let us go; lo, he that betrayeth me is at hand.

42 Come, let us be ready, for my betrayer is at hand.

43 ¶ And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders.

44 And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely.

45 And as soon as he was come, he goeth straightway to him, and saith, Master, master; and kissed him.

46 ¶ And they laid their hands on him, and took him.

47 And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear.

48 And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and with staves to take me?

49 I was daily with you in the temple teaching, and ye took me not: but the scriptures must be fulfilled.

50 And they all forsook him, and fled.

51 And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him:

52 And he left the linen cloth, and fled from them naked:

53 ¶ And they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes.

54 And Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire.

55 And the chief priests and all the council sought for witness against Jesus to put him to death; and found none.

56 For many bare false witness against him, but their witness agreed not together.

57 And there arose certain, and bare false witness against him, saying,

58 We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands.

59 But neither so did their witness agree together.

60 And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee?

61 But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?

61 But he held his peace, and answered nothing.

Again the high priest asked him, and said unto him, Art thou the Christ, the son of God?

62 And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

62 And Jesus said, I am: and I say unto you, That the time is coming when the so-called human consciousness shall gain the power of right thought and thereby be elevated to this same position, but the right thought will be apprehended gradually, at first dimly and later in its full harmony.

63 Then the high priest rent his clothes, and saith, What need we any further witnesses?

64 Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death.

65 And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy: and the servants did strike him with the palms of their hands.

66 ¶ And as Peter was beneath in the palace, there cometh one of the maids of the high priest:

67 And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth.

68 But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew.

69 And a maid saw him again, and began to say to them that stood by, This is one of them.

70 And he denied it again. And a little after, they

that stood by said again to Peter, Surely thou art one of them: for thou art a Galilæan, and thy speech agreeth thereto.

71 But he began to curse and to swear, saying, I know not this man of whom ye speak.

72 And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crew twice, thou shalt deny me thrice. And when he thought thereon, he wept.

CHAPTER 15

1 And straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council and bound Jesus, and carried him away, and delivered him to Pilate.

2 And Pilate asked him, Art thou the King of the Jews? And he answering said unto him, Thou sayest it.

2 And Pilate asked him, Art thou the King of the Metaphysicians? And he, answering, said unto him, I am.

3 And the chief priests accused him of many things; but he answered nothing.

4 And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee.

5 But Jesus yet answered nothing; so that Pilate marvelled.

6 Now at that feast he released unto them one prisoner, whomsoever they desired.

7 And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection.

8 And the multitude crying aloud began to desire him to do as he had ever done unto them.

9 But Pilate answered them, saying, Will ye that I release unto you the King of the Jews?

10 For he knew that the chief priests had delivered him for envy.

11 But the chief priests moved the people, that he should rather release Barabbas unto them.

12 And Pilate answered and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews?

13 And they cried out again, Crucify him.

14 Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him.

15 ¶ And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified.

16 And the soldiers led him away into the hall, called Prætorium; and they call together the whole band.

17 And they clothed him with purple, and platted a crown of thorns, and put it about his head,

18 And began to salute him, Hail, King of the Jews!

19 And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him.

20 And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.

21 And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.

22 And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull.

23 And they gave him to drink wine mingled with myrrh: but he received it not.

24 And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.

25 And it was the third hour, and they crucified him.

26 And the superscription of his accusation was written over, THE KING OF THE JEWS.

**26 And the superscription written on the cross was,
THE KING OF THE METAPHYSICIANS.**

27 And with him they crucify two thieves; the one on his right hand, and the other on his left.

28 And the scripture was fulfilled, which saith, And he was numbered with the transgressors.

29 And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days,

30 Save thyself, and come down from the cross.

31 Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save.

32 Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him.

33 And when the sixth hour was come, there was darkness over the whole land until the ninth hour.

34 And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?

34 And at the ninth hour Jesus cried aloud, with sincere desire, saying, Mind, Intelligence, why dost thou not unfold completely?

35 And some of them that stood by, when they heard it, said, Behold, he calleth Elias.

36 And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.

37 And Jesus cried with a loud voice, and gave up the ghost.

37 And Jesus later cried aloud again, saying, It is finished; meaning, Mind, Intelligence, hath now unfolded completely, and I now understand all that pertains to the transition. And immediately the transition was accomplished (gave up the ghost).

38 And the veil of the temple was rent in twain from the top to the bottom.

39 ¶ And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

40 There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome;

41 (Who also, when he was in Galilee, followed him, and ministered unto him;) and many other women which came up with him unto Jerusalem.

42 ¶ And now when the even was come, because it was the preparation, that is, the day before the sabbath,

43 Joseph of Arimathæa, an honourable counsellor,

which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus.

44 And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he had been any while dead.

45 And when he knew it of the centurion, he gave the body to Joseph.

46 And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre, which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.

47 And Mary Magdalene and Mary the mother of Joses beheld where he was laid.

CHAPTER 16

1 And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him.

2 And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun.

3 And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

4 And when they looked, they saw that the stone was rolled away: for it was very great.

5 And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

5 And entering into the sepulchre, and failing to find the body of Jesus lying where they had placed it, they were filled with fear, but instantly the sayings of Jesus pertaining to this very event came to their thought, and the mental enlightenment (white) that Jesus had completed the demonstration (garment) over so-called death, came fully to consciousness.

6 And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him.

6 And their fear subsided as they comprehended the truth of the matter, and to convince themselves yet more fully, they went again to the place where he had been laid.

7 But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you.

7 And the women said, We will go quickly and tell the disciples and Peter, and call to their mind that Jesus said he would meet them in Galilee.

8 And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any man; for they were afraid.

9 ¶ Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.

10 And she went and told them that had been with him, as they mourned and wept.

11 And they, when they had heard that he was alive, and had been seen of her, believed not.

12 ¶ After that he appeared in another form unto two of them, as they walked, and went into the country.

13 And they went and told it unto the residue: neither believed they them.

14 ¶ Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

14 Afterward he appeared unto the eleven as they

sat at meat, and upbraided them with their doubts and lack of understanding shown by the fact that they would not give credence to the reports of others, that he had re-animated his body.

15 And he said unto them, Go ye into all the world, and preach the gospel to every creature.

15 And he said unto them, Go, ye, into all the world, and teach them who and what the Creator is and who and of what the creative power consists.

16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

16 And whosoever accepts your teachings and gains understanding sufficient to transform (baptize) his erring thought to the truth about Life shall gain eternal harmony. But he that accepteth not this true teaching will retain his present erring sense of Life and all of its misery.

17 And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;

17 And these are the signs that shall follow those who understand Life aright: Through understanding my teaching or method (my name) shall they cast out the erring belief that there are devils and that they can take possession of human beings. They shall give to you the actual meaning underlying the scriptures and all phenomena.

18 They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

18 They shall be able to detect false teachings (serpents), and if they allow erring thought to enter their own mentalities (drink any deadly thing) they shall be able to destroy this erring thought and its ill effects (shall not hurt them). They shall apply right thought (lay hands on them) to the mentalities of those who are labouring under the belief of sickness, correcting these erring beliefs in consciousness that are being externalized as sickness.

19 ¶ So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

19 After Jesus had told them all of these things, he cast all sense of so-called matter from his consciousness forever. Thus his embodiment lost all likeness to so-called matter and he became invisible to the so-called material senses of the disciples, and entered into the perfect state of Being, the God or all-knowing state.

20 And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen.

PARTING WORD

The arrangement of this work, Bible passages alternating with corresponding translations, was planned with the idea of facilitating the work of the reader in an endeavor to prove that the actual teaching of the Master has been brought to light. The teaching will be found comprehensive if the version in bold faced type is read consecutively.